UPAKHYANAMALA

CONDENSED IN THE POETS' OWN WORDS

BY

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TRANSLATED

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FOREWORD

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PUBLISHED BY
G. A. NATESAN & CO., MADRAS
PRICE RE. 1/4

FOREWORD

THE author of the Amara Kosa, after describing the main characteristics of Puranas as including the story of the original and secondary creation, the genealogies of Gods and Prajapaties, the chronicles of the different Manus and the histories of Royal dynasties, concludes his description by emphasising that apart from these specific topics, their value and importance consist in illustrating and amplifying the truths and injunctions of the ancient scriptures beginning with the Vedas. The commands of the Vedas are likened to those of a master, Prabhu Sammita. The teachings of the Puranas, on the other hand, are compared to the advice and counsel of friends, Suhrit Sammita. It is from such a point of view that the five Lakshanas of the Puranas are regarded.

It will thus be perceived that cosmology and a description of the evolutionary process lead on to those stories, epilogues, and parables which are not put together, primarily for the purpose of furnishing a chronologically and textually accurate history of the times but are designed to

illustrate and enforce fundamental religious and ethical doctrines by means of apt examples. It is true that each Purana or Itihasa has certain preferences in regard to the object of its description or adoration, but it is noticeable that the so-called sectarian and propagandist character of these works is intrinsically of little significance. Indeed, the personage to whom is attributed the authorship of all Puranas is also supposed to have arranged the Vedas and compiled the Brahmasutras. A superficial study of the Leelas or exploits of various deities may lead an observer to the conclusion that each Purana involves the exaltation of its favourite deity and a denial of Godhead to other deities. Solely for the purpose of intensifying devotion to some particular manifestation of the Divine, a special Avatar is often described as the Supreme. The innate catholicity and unity of our faith are, however, affirmed at every turn. Rama was a devotee of Siva, so was Arjuna, the companion of the Lord Sri Krishna, and he performed tapas to Maheswara to secure the Pasupatastra. The Vayu Purana asserts in so many words that he who affirms superiority and inferiority amongst Divine manifestations is a sinner. The purport of all the Puranas, says the Maha Bharata, is identical.

It has been a favourite diversion of some critics of the type of Macaulay to ridicule the geography of the Puranas or their historical authenticity and to accuse them of gross exaggeration and distortion. It cannot be denied that historical and geographical accuracy is frequently sacrificed to poetic or rhetorical effect in this species of literature and that to point a particular moral there is very often an over-emphasis of a special virtue as in the cases of Sibi or Karna or Harischandra. This, however, is a frequent phenomenon and in arriving at final judgments on innate values, it would be foolish to lay stress on the patent difficulties, geographical, biological and historical, presented, let us say, by the Book of Genesis, or by the Egyptian Book of the Dead or by the Book of Revelation and many other works of ancient origin. A comparative study of the Four Gospels of the New Testament would disclose many contradictions both as to the genealogy and the actions and miracles of Jesus Christ and the history of the Lord Buddha as narrated in the various Jatakas may be subjected to the same criticisms. But to pursue this line of thought is to ignore that the Itihasas, the Puranas and the Jatakas and the Gospels are not meant to be a substitute for Baedeker or Murray and do not

purport to be compendia of history for schools and colleges. They take certain great lives as illustrative of attributes or potentialities and all the historical, personal and geographical factors are regarded from this perspective and not in that of a Directory. Few also will agree with those students of the Puranas and the Gospels of the old world who adopt an esoteric interpretation in respect of every story or incident. Some there have been who assert that the seven Dvipas or islands referred to in the Puranas are the seven Prakrities, that the salt sea surrounding the Jambudweepa is the ocean of worldly miseries, that Benares or Kasi is the Agnachakra, the spot between the eyebrows and that Ganga, Yamuna and Sarasvathi are the three Nadis. To pursue this path is to miss the essential human quality and appeal of this great literature.

A modern German scholar has appraised the leading characters of the Maha Bharata as the symbolical representations of conditions and events appertaining to the Aryan conquests. While such a treatment of the Puranas may have more substance than other theories, yet it is not a just evaluation of their import. The most reasonable and, with all humility, the most satisfying interpretation is to look at these works as the productions

of gifted men who, availing themselves of certain pre-existing historical and religious traditions and the accounts of the exploits of historic and pre-historic characters, wove these traditions and stories into a connected web of narrative, anecdote, episode and homily, each Itihasa and Purana reflecting certain attitudes towards life and also reflecting perhaps the psychology of the authors themselves and their preferences and antipathies. The importance of the Puranas, therefore, to us does not inhere in their history or geography. They form a body of writings expository of the profound truths inherited by the race and originally enunciated in the Vedas and Upanishads their avowed purpose being to popularise those truths in a striking form so as to appeal to the hearts and souls of an essentially emotional and religious people. The Ramayana gives many-sided pictures of Kings who led a spiritual life and of ascetics who played a great part in the affairs of nations. A series of difficult situations is delineated and the impact of evolved but nevertheless very human souls with those situations is skilfully pictured. Dharma which was regarded as the chief factor shaping and modifying man's life is the *leit-motiv* of the Ramayana and its many episodes. Valmiki, it will be noted, has not laid emphasis on rituals and external conformities;

and although some ethical problems may be approached differently in this sophisticated age, the Epics nevertheless stand as the most conspicuous vindication of the Arya Dharma. The Maha Bharata is a treasure-house of secular and religious learning and anecdote. It has been rightly termed a Purana and Samhita in addition to being a great Kavya. It is also a Sastra or a Manual on ethics, polity and morality. It delineates a glorious epoch of Indian civilisation when the caste system still remained fluid and had not become rigid. The Brahmanas were not only priests but fighters. The Kshatriyas were fighters and also great philosophers. The Ramayana and the Maha Bharata are today the foundation of Hindu ethics and in both are expounded and dramatised all those truths connected with Karma and rebirth and destiny and the essential uniformity and inflexible justice of the Divine law which form the psychological bedrock of Hindu life.

Itihasas and the Puranas are, when rightly analysed, neither mutually contradictory nor sectarian in outlook. They should be regarded as a whole, as a compendious portrayal of human rights and obligations and as an illustrative encyclopaedia of Hindu life not only as it has been but as it ought to be lived.

Mr. G. A. Natesan, who has throughout his enterprising and successful career as Editor and publisher concerned himself largely with the issue of biographies and topical sketches and compendia of up-to-date information, has recently devoted himself to the task of supplying our people with cheap and accessible editions containing summaries of some of our religious classics in the 'original Sanskrit accompanied by a translation. He has, in succession, placed before the public condensations of the Ramayana, the Maha Bharata, the Upanishads and the Bhagavata in the poets' own words and has further brought together some of the most notable prayers and hymns from a variety of sources beginning with the Vedas and coming down to the latest specimens of stotras.

He has now presented us with a collection of episodes and stories scattered through the Itihasas and the Puranas exemplifying some of the outstanding ethical and moral qualities that have characterised the heroes and heroines of ancient India and the ideals of manhood and of womanhood as envisaged by our forefathers. As Sir Radhakrishnan has stated in his Foreword to Mr. Natesan's condensation of the Maha Bharata, these stories give a just and illuminating account of the Indian genius both in nobility and

greatness and its weaknesses and insufficiencies. The play of great passions, and the results of infirmities and vices are all set out as well as epic heroisms, and great sacrifices and undaunted devotion to strongly-held ideals. The story of Viswamitra and Sakuntala, the loyalty of Savitri victorious even over destiny and fate, the punishment that awaits pride, the extreme filial devotion of Puru to his father Yayati, the unforgettable life-history of Nala and Damayanti and the exhibition of stern rectitude and comprehensive kingly virtues by the epic figure of Harischandra, the immeasurable liberality of Karna, the play of the personalities of Sita and Anasuya and Droupadi and Satyabhama are among the gifts bestowed on the reader. What a glorious record of idealism and heroism and what a cluster of great characters, some great in evil and so many great in the pursuit of Dharma and all that it connotes!

Throughout this species of composition it must be conceded that some of the virtues and vices are over-emphasised. But one cannot forget that the Puranas must be judged from different artistic standards from those that are applied to a 19th century work of fiction. Like the bronzes and the temple architecture of South India, what matters to the

Indian Seer and artist is the essential meaning and symbolism. He concentrates on the adequate translation of an idea or an ideal into literary or artistic form so as to produce a certain ethical or religious effect. To those brought up in the modern European tradition associated with the science and the criticism of the Victorian Era, many parts of the Upakhyanas may suffer from the faults of distortion or over-stressing. This is a charge to which Homer and Dante and Milton and Goethe must plead guilty. Surely the test is, however, the totality of the effect produced. And judged by that test, the Itihasas and the Puranas satisfy the fundamental canons of all art and of literature, in that they serve the intended purpose, that purpose being, by admiration, by terror, by love and in fine by the sublimation of emotions, to make the mind and spirit apt to receive ethical and religious messages of high import designed to fit men and women to face the baffling problems of life and conduct.

In producing this volume—the sixth of a notable series—Mr. Natesan has rendered a permanent service to the present generation of Indians who are only slowly awakening to the many-sided importance of their precious heritage.

C. P. RAMASWAMI AIYAR.

PUBLISHER'S NOTE

I feel thankful that I have been privileged to add a sixth volume to the series of condensations and selections from our ancient books which I have been able to issue in rapid succession during the last few years. This new book "Upakhyana Mala", which may be truly described as a garland of stories from the Itihasas and Puranas, is quite a unique publication. All the stories in this volume afford inspiring and instructive reading. Some of them bring out in bold relief the noblest ideals of Indian womanhood. Others serve to draw prominent attention to the time-honoured and basic Aryan virtues of courage, perseverance, charity and truthfulness. I venture to claim that not only this book but the five volumes issued in this series, form, in themselves, a compendious encyclopaedia of all that is noble and highly prized in our ancient Indian literature.

The credit for the compilation and the condensation is due to Pandit A. M. Srinivasachariar who, if I may say so, has a special genius for work of this kind.

I should like to express my obligations to Mr. V. Narayanan who has taken great pains to make the translation readable, keeping close at the same time to the spirit of the original verses.

I cannot sufficiently thank my friend Mr. K. Balasubrahmanya Ayyar who has ungrudgingly helped me by reading through the proofs and also by making valuable suggestions both in regard to the selection of the verses and in regard to the translation of the series.

Lastly, my warmest thanks are due to my old friend "C. P."—Dr. Sir C. P. Ramaswami Aiyar, K.C.S.I.—the versatile scholar-statesman, who has found time, amidst his strenuous and responsible duties, to write this valuable and interesting Foreword.

April, 1942. G. A. NATESAN.

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UPAKHYANAMALA

॥ विश्वामित्रचरित्रम् ॥

VISVAMITRACHARITRA

[The story of Visvamitra occurs in the Balakanda of the Ramayana of Valmiki. Visvamitra takes Rama and his brother Lakshmana to king Janaka's city, Mithila. Janaka's preceptor, Satananda, tells Rama the story which is condensed in the words of Valmiki in the following pages. Here and there, the narrator of the story, Satananda addresses Rama, and hence the terms of address in the condensed version. Visvamitra, the famous Kshatriya ruler, came into conflict with the great sage Vasishtha and was subdued by his tapas, whereafter Visvamitra keenly desirous of attaining the status of a Brahma-rishi practised severe penances. After undergoing various trials and tests, he obtained the recognition of the great sage Vasishtha himself of his status of a Brahma-rishi.]

प्रजापतिसुतस्त्वासीत्कुशो नाम महीपतिः ।
कुशस्य पुत्रो बलवान् कुशनाभस्सुधार्मिकः ॥

There was a son of Prajapati, king Kusa by name; Kusa's son was the mighty Kusanabha, who was very righteous.

कुशनाभसुतस्त्वासीद्गाधिरित्येव विश्रुतः ।
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥

And the son of Kusanabha was renowned as Gadhi; Gadhi's son was the illustrious Visvamitra who became a great sage.

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ॥

The illustrious Visvamitra protected the earth (as its ruler).

कदाचित्तु महातेजा योजयित्वा वरूथिनीम् ।
नगराणि सराष्ट्राणि विचरन्नाजगाम ह ।
वसिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरम् ॥

Once upon a time, the illustrious one (Visvamitra), taking his army with him, toured the towns and the country and arrived at the hermitage of Vasishtha which was like another (Brahma-loka) Heaven.

स दृष्ट्वा परमप्रीतो विश्वामित्रो महाबलः ।
प्रणतो विनयाद्वीरो वसिष्ठं जपतां वरम् ॥

On beholding (the hermitage), the mighty Visvamitra was supremely pleased; and (the warrior) he reverently made obeisance to Vasishtha, foremost among those who do Japa.

स्वागतं तव चेत्युक्तो वसिष्ठेन महात्मना ॥

And he was told by the high-souled Vasishtha: "Welcome unto you."

आसनं चास्य भगवान् वसिष्ठो व्यादिदेश ह ॥

And the holy Vasishtha ordered a seat for him.

उपविष्टाय च तदा विश्वामित्राय धीमते ।
यथान्यायं मुनिवरः फलमूलान्युपाहरत् ॥

And then, to the wise Visvamitra who was seated near him, the great sage offered fruits and edible roots in the proper way.

ततो वसिष्ठो भगवानुवाच प्रहसन्निव ।
आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल ।
तव चैवाप्रमेयस्य यथार्हं संप्रतीच्छ मे ॥

Then the holy Vasishtha said smilingly: "O mighty one! I wish to entertain in a fitting manner (as guests) this army as well as you who are immeasurably great. Accede to my wish."

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः ।
कृतमित्यब्रवीद्राजा प्रियवाक्येन मे त्वया ।
फलमूलेन भगवन् विद्यते यत्तवाश्रमे ।
गमिष्यामि नमस्तेऽस्तु मैत्रेणेक्षस्व चक्षुषा ॥

Thus addressed by Vasishtha, the most wise king Visvamitra said: "O holy one! Hospitality has already been afforded by

you to me by your loving words (of welcome) and by (the offering of) the fruits and edible roots which were to be found in your hermitage. I shall depart now; my obeisance to you; regard me with friendly gaze"

न्यमन्त्रयत धर्मात्मा पुनः पुनरुदारधीः ॥

(But) the generous-minded and virtuous Vasishtha pressed (his) invitation again and again.

बाढमित्येव गाधेयो वसिष्ठं प्रत्युवाच ह ॥

And (the son of Gadhi) Visvamitra told Vasishtha, "so be it"

आजुहाव ततः प्रीतः कल्माषीं धूतकल्मषः ॥

Then, pleased (with the answer), the sinless one (sage) called out to the cow Kalmashi:

सबलस्यास्य राजर्षेः कर्तुं व्यवसितोऽस्म्यहम् ।
भोजनेन महार्हेण सत्कारं संविधत्स्व मे ।
अन्नानां निचयं सर्वं सृज त्वं शबले त्वर ॥

"To this saintly king together with his army, I am endeavouring to do honor by offering an excellent feast. Arrange it for me; Sabala! Hasten and create all kinds of food in plenty."

एवमुक्ता वसिष्ठेन शबला विदधे तथा ॥

Thus told by Vasishtha, Sabala produced (everything) accordingly.

सर्वमासीत्सुसन्तुष्टं विश्वामित्रबलं तदा ॥

Then the entire army of Visvamitra was well satisfied (with the feast).

सान्तःपुरवरो राजा सामात्यः पूजितस्तदा ।
युक्तः परमहर्षेण वसिष्ठमिदमब्रवीत् ॥

Then the king, who was honored along with his exalted harem and the ministers, was exceedingly delighted and spoke these words to Vasishtha

पूजितोऽहं त्वया ब्रह्मन् पूजार्हेण सुसत्कृतः ।
श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद ॥

"O Brahman! I have been immensely honored and respected by you who deserve to be respected (by me). Listen, O learned in discourse, while I speak these words:

गवां शतसहस्रेण दीयतां शबला मम ।
रत्नं हि भगवन्नेतद्रत्नहारी च पार्थिवः ॥

"Let Sabala be given to me (in exchange) for a hundred thousand cows; O holy one! This is verily a jewel; and a king can take away jewels."

एवमुक्तस्तु भगवान् प्रत्युवाच महीपतिम् ।
नाहं शतसहस्रेण नापि कोटिशतैर्गवाम् ।
राजन्दास्यामि शबलां राशीभीरजतस्य वा ॥

Thus addressed, the holy one answered the king: "King, I will not give Sabala (in exchange) for a hundred thousand cows or even for hundreds of crores of cows or for heaps of silver.

अस्यां हव्यं च कव्यं च प्राणयात्रा तथैव च ।
आयत्तमग्निहोत्रं च बलिहोमस्तथैव च ।
सर्वस्वमेतत्सत्येन मम तुष्टिकरी सदा ।
कारणैर्बहुभी राजन् न दास्ये कामदोहिनीम् ॥

On her are dependent the (Havya) offerings for the Devas and the (Kavya) offerings for the manes and even the journey

of life; likewise, the sacrificial offerings made in fire and oblations of food and ghee are dependent on her. This (cow) is my entire fortune. In truth, she constantly gives me satisfaction; for (these) several reasons, I will not give her away who yields me whatever is desired."

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः ।
नीयमाना राजभटैः विनिश्वस्य पुनःपुनः ।
निर्धूय तांस्तदा भृत्यान् रुदन्ती चेदमब्रवीत् ॥

When the sage Vasishtha would not part with the *kama-dhenu* (who yielded whatever was wished for) she was taken away by the king's soldiers; she sighed again and again and then shook those servants off from her and, weeping aloud, she spoke this:

भगवन्किं परित्यक्ता त्वयाऽहं ब्रह्मणस्सुत ।
यस्माद्राजभटा मां हि नयन्ते त्वत्सकाशतः ॥

"O holy son of Brahma! Have I been forsaken by you? For, the king's men take me away from your presence."

एवमुक्तस्तु ब्रह्मर्षिरिदं वचनमब्रवीत् ।
शोकसन्तप्तहृदयां स्वसारमिव दुःखिताम् ॥

Thus addressed, the Brahmin sage spoke these words to her, who was like a sorrowing sister and whose heart was afflicted with grief:

न त्वां त्यजामि शबले नापि मेऽपकृतं त्वया ।
एष त्वां नयते राजा बलान्मत्तो महाबलः ॥

"I have not forsaken you, Sabala; nor has any harm been done to me by you. This king who is very strong and proud of his strength takes you away (from me)."

एवमुक्ता वसिष्ठेन प्रत्युवाच विनीतवत् ।
न बलं क्षत्रियस्याहुर्ब्राह्मणो बलवत्तरः ।
नियुङ्क्ष्व मां महातेजस्त्वद्ब्रह्मबलसंभृताम् ।
तस्य दर्पबलं यत्तन्नाशयामि दुरात्मनः ॥

Thus told by Vasishtha, she replied in all humility: "They say that a warrior has no strength and that the Brahmin is stronger. Illustrious one! Employ me, equipped with your Brahmin power; and I shall destroy whatever pride of strength belongs to this wicked man."

सृजस्वेति तदोवाच बलं परबलार्दनम् ।
तस्य तद्वचनं श्रुत्वा सुरभिः साऽसृजत्तदा ॥

Then he said: "Create an army which will destroy the enemy's army." On hearing those words that cow *Surabhi* thereupon created (an army).

तस्या हुम्भारवोत्सृष्टाः पह्लवाः शतशो [नृप] ।
नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः ॥

Arising from her bellowing noise, Pallavas by hundreds destroyed the entire army, as Visvamitra was looking on.

दृष्ट्वा निषूदितं सैन्यं वसिष्ठेन महात्मना ।
विश्वामित्रसुतानां तु शतं नानाविधायुधम् ।
अभ्यधावत्सुसंक्रुद्धं वसिष्ठं जपतां वरम् ॥

Seeing the army destroyed by the high-souled Vasishtha, the hundred sons of Visvamitra, armed with various kinds of weapons, ran towards Vasishtha, the best of devotees (those who do Japa), who was extremely angry.

हुंकारेणैव तान् सर्वान् ददाह भगवानृषिः ॥

The holy sage burnt them all by merely muttering '*Hum*'.

सव्रीडश्चिन्तयाऽऽविष्टो विश्वामित्रोऽभवत्तदा ॥

Then Visvamitra felt ashamed and was weighed down with care.

स पुत्रमेकं राज्याय पालयेति नियुज्य च ।
पृथिवीं क्षत्रधर्मेण वनमेवाभ्यपद्यत ॥

Directing one of his sons to rule over the kingdom of the earth according to the Kshattriya code of conduct, he retired into the forest.

स गत्वा हिमवत्पार्श्वं किन्नरोरगसेवितम् ।
महादेवप्रसादार्थं तपस्तेपे महातपाः ॥

He went to the Himalayan region where *Kinnaras* and *Uragas* (seraphs and serpents) reside; and there he, endowed with great powers of penance, practised austerities with a view to obtaining the grace of Mahadeva.

केनचित्त्वथ कालेन देवेशो वृषभध्वजः ।
दर्शयामास वरदो विश्वामित्रं महामुनिम् ॥

Then, after some time, Siva, the Lord of the gods, with his bull-banner, manifested Himself before the great sage Visvamitra, as the Giver of boons.

वरदोऽस्मि वरो यस्ते काङ्क्षितः सोऽभिधीयताम्।
एवमुक्तस्तु देवेन विश्वामित्रो महातपाः ।
प्रणिपत्य महादेवमिदं वचनमब्रवीत् ॥

"I shall give you a boon; whatever boon is desired by you, let that be uttered." Thus told by God Mahadeva, Visvamitra of great austerities fell down at His feet and spoke these words:

यदि तुष्टो महादेव धनुर्वेदो ममानघ ।
साङ्गोपाङ्गोपनिषदः सरहस्यः प्रदीयताम् ।

"If you, immaculate Mahadeva, are pleased, let (*Dhanur-Veda*) knowledge of archery with its (*Angas*, *Upangas*, and *Upanishads*) sections, sub-sections and secrecies be given to me."

एवमस्त्विति देवेशो वाक्यमुक्त्वा गतस्तदा ॥

The lord of the gods said: "Let it be so," and then went away.

प्राप्य चास्त्राणि देवेशाद्विश्वामित्रो महाबलः ।
हतमेव तदा मेने वसिष्ठमृषिसत्तमम् ॥

And the valiant Visvamitra having obtained from the lord of the gods the (*Astras*) weapons of war, thought of Vasishtha, the best of sages, as already destroyed.

ततो गत्वाऽऽश्रमपदं मुमोचास्त्राणि पार्थिवः ॥

Then going to the hermitage (of Vasishtha), the king hurled the weapons (*Astras*).

उदीर्यमाणमस्त्रं तद्विश्वामित्रस्य धीमतः ।
दृष्ट्वा विप्रद्रुता भीता मुनयश्शतशो दिशः ॥

Seeing those weapons of the intelligent Visvamitra proceeding towards them, the sages were afraid and ran away, by hundreds, hurriedly in several directions.

वसिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः ।

The high-souled Vasishtha's hermitage became completely deserted.

आश्रमं चिरसंवृद्धं यद्विनाशितवानसि ।
दुराचारोऽसि यन्मूढ तस्मात्त्वं न भविष्यसि ॥

"As you have destroyed (my) hermitage which has for a long time been flourishing, as you, fool, have become an evil-doer, therefore you shall cease to be."

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः ।
आग्नेयमस्त्रमुत्क्षिप्य तिष्ठ तिष्ठेति चाब्रवीत् ॥

Thus challenged by Vasishtha, Visvamitra of great prowess hurled the (*Agneya Astra*) divine weapon of Fire and cried: "Stand up! Stop!"

ब्रह्मदण्डं समुत्क्षिप्य कालदण्डमिवापरम् ।
वसिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत् ॥

The holy Vasishtha raised aloft (his) Brahman staff, which looked like another Yama's staff and spoke these words in anger:

क्षत्रबन्धो स्थितोऽस्म्येष यद्बलं तद्विदर्शय ।
नाशयाम्यद्य ते दर्पं शस्त्रस्य तव गाधिज ।
क्व च ते क्षत्रियबलं क्व च ब्रह्मबलं महत् ।
पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपांसन ॥

"You who are by mere accident of birth a Kshattriya! Here am I, standing firmly. Exhibit whatever strength you have, O son of Gadhi! I shall this day destroy your pride (of strength) and that of your (divine) weapons. Kshattriya, vile and contemptible! where is your Kshattriya prowess, and where the great strength of the Brahman? Behold the excellence (divine character) of my Brahman strength!"

तस्यास्त्रं गाधिपुत्रस्य घोरमाग्नेयमुद्यतम् ।
ब्रह्मदण्डेन तच्छान्तमग्नेर्वेग इवाम्भसा ॥

The fierce (*Agneya Astra*) weapon of Fire hurled by the son of Gadhi was quenched by the Brahman staff, even as the force of fire is quenched with water.

वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा ।
ऐषीकं चापि चिक्षेप कुपितो गाधिनन्दनः ।
मानवं मोहनं चैव गान्धर्वं स्वापनं तथा ।
वसिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत् ॥

The son of Gadhi, thereupon, became angry and hurled at Vasishtha, the best of those who utter prayers, the weapons of Varuna (the Sea God), Rudra, Indra and Pasupati, and the weapon Aisheka (made of reeds) and the weapon of Manu, and the Mohana weapon (which makes one swoon) and the Gandharva weapon and the Svapana weapon (which makes one fall asleep).

तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः ॥

But (the son of Brahma) Vasishtha devours all those weapons by means of his staff.

तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान्गाधिनन्दनः ॥

When those weapons were rendered powerless and ineffective, (the son of Gadhi) Visvamitra hurled the weapon of Brahma.

त्रैलोक्यमासीत्संत्रस्तं ब्रह्मास्त्रे समुदीरिते ॥

When the (Brahmastra) weapon of Brahma was invoked, all the three worlds were struck with awe.

तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा ।
ब्रह्मास्त्रं ग्रसमानस्य वसिष्ठस्य महात्मनः ।
त्रैलोक्यमोहनं रौद्रं रूपमासीत्सुदारुणम् ॥

When the high-souled Vasishtha consumed even that most terrible Brahmanic weapon of Brahma by means of his Brahman power, his form became most fierce and terrible to behold and caused all the three worlds to swoon (at the sight).

रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः ।
मरीच्य इव निष्पेतुरग्नेर्धूमाकुलार्चिषः ॥

From all the hair-follicles of the high-souled Vasishtha's body emanated scorching rays, like tongues of fire obscured by smoke.

प्राज्वलद्ब्रह्मदण्डश्च वसिष्ठस्य कराधृतः ॥

And the Brahman staff held aloft by Vasishtha shed a lurid light.

ततोऽस्तुवन्मुनिगणाः वसिष्ठं जपतां वरम् ।
निगृहीतस्त्वया ब्रह्मन् विश्वामित्रो महातपाः ।
प्रसीद जपतां श्रेष्ठ लोकास्सन्तु गतव्यथाः ॥

Then the several groups of sages extolled Vasishtha the best of those who utter prayers: "By you, O Brahman, Visvamitra of great austerities has been vanquished. Be gracious, O best of those who pray, and let the worlds be free from agony."

एवमुक्तो महातेजाः शमं चक्रे महातपाः ॥

Thus requested, Vasishtha, who was great in austerities and in power, became calm and tranquil in mind.

विश्वामित्रोऽपि निकृतो विनिश्वस्येदमब्रवीत् ।
धिग्बलं क्षत्रियबलं ब्रह्मतेजोबलं बलम् ।
एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे ।
तदेतत्समवेक्ष्याहं प्रसन्नेन्द्रियमानसः ।
तपो महत्समास्थास्ये यद्वै ब्रह्मत्वकारणम् ॥

And the vanquished Visvamitra sighed and exclaimed thus: "The strength of the Kshattriya is contemptible strength; the

strength of (*Brahma-tejas*) Brahman power is (real) strength; by means of a single staff of Brahman, all (these) weapons of mine have been destroyed. Therefore, convinced of this fact, I shall with mind and senses pure and tranquil, persevere in the performance of severe austerities, which is verily the source of Brahman-hood.

ततस्संतप्तहृदयः स्मरन्निग्रहमात्मनः ।
तताप परमं घोरं विश्वामित्रो महत्तपः ॥

Then, remembering his defeat and with a burning heart, Visvamitra practised most severe and terrible austerities

पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः ।
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ॥

When a thousand years had passed, Brahma, grandfather of the universe, spoke these sweet words to Visvamitra who had become rich in austerities.

अनेन तपसा त्वां तु राजर्षिरिति विद्महे ।
एवमुक्त्वा महातेजा जगाम सह दैवतैः ॥

"Because of these austerities, we recognize you as a royal sage (Rajarshi)." So saying, the resplendent Brahma went away with the gods.

विश्वामित्रोऽपि तच्छ्रुत्वा ह्रिया किञ्चिदवाङ्मुखः ।
दुःखेन महताऽऽविष्टस्समन्युरिदमब्रवीत् ॥

And Visvamitra, as he heard it, hung his head down slightly in shame and, overpowered by excessive sorrow, spoke these words in resentment:

तपश्च सुमहत्तप्तं राजर्षिरिति मां विदुः ।
देवाः सर्षिगणाः सर्वे नास्ति मन्ये तपः फलम् ॥

"Very severe austerities have been performed; and yet all the gods, with the hosts of sages, regard me only as a (Rajarshi) royal sage. I think that it is no (adequate) recompense for the austerities."

एवं निश्चित्य मनसा भूय एव महातपाः ।
तपश्चकार [काकुत्स्थ] परमं परमात्मवान् ॥

Thus resolving, he who had performed great austerities again practised with firm determination the highest austerities.

एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः ।
त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलनन्दनः ॥

At the same time (as these austerities were practised), there was a descendant of the family of Ikshvaku, famous as Trisanku, who was truthful in speech and had subdued his senses.

तस्य बुद्धिस्समुत्पन्ना यजेयमिति [राघव] ।
गच्छेयं स्वशरीरेण देवानां परमां गतिम् ॥

The idea occurred to him that he should perform a sacrifice and reach the highest abode of the gods with his own (mortal) body.

स वसिष्ठं समाहूय कथयामास चिन्तितम् ।
अशक्यमिति चाप्युक्तो वसिष्ठेन महात्मना ॥

He sent for Vasishtha and told him about his idea; and he was told by the high-souled Vasishtha that it was an impossible task.

ततस्तत्कर्मसिध्यर्थं पुत्रांस्तस्य गतो नृपः ।
अब्रवीत्सुमहाभागान् सर्वानेव कृताञ्जलिः ॥

Then, for the purpose of accomplishing that object, the king went to the sons of Vasishtha; and holding the palms of his hands together in reverence, he spoke to those illustrious persons (thus):

गुरुपुत्रानहं सर्वान्नमस्कृत्य प्रसादये।
ते मां भवन्तः सिध्यर्थं याजयन्तु समाहिताः ॥
सशरीरो यथाऽहं हि देवलोकमवाप्नुयाम्।
प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः।
गुरुपुत्रानृते सर्वान्नाहं पश्यामि काञ्चन ॥

"Paying obeisance to all of you, sons of my preceptor, I beseech you: May your revered selves be intent on success and perform a sacrifice on my behalf so that I may indeed reach the world of the gods with this body (of mine). You who are rich in austerities! Rejected by Vasishtha, I do not see any saviour other than all the sons of that preceptor."

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधसमन्वितम् ॥
ऋषिपुत्रशतं [राम] राजानमिदमब्रवीत् ॥

Then, on hearing those words of Trisanku, the hundred sons of the sage (Vasishtha) became angry and told the king this:

अशक्यमिति चोवाच वसिष्ठो भगवानृषिः ।
तं वयं वै समाहर्तुं क्रतुं शक्ताः कथं तव ॥

"The holy sage Vasishtha has said: 'It is impossible to do it.' How, indeed can we complete that sacrifice of yours?"

तेषां तद्वचनं श्रुत्वा राजा वचनमब्रवीत् ।
अन्यां गतिं गमिष्यामि स्वस्ति वोऽस्तु तपोधनाः ॥

On hearing the words of those (sages), the king said: "I shall seek another saviour; may peace be with you, you who are rich in austerities!"

ऋषिपुत्रास्तु तच्छ्रुत्वा वाक्यं घोरार्थसंहितम् ।
शेपुः परमसंक्रुद्धाश्चण्डालत्वं गमिष्यसि ॥

When the sons of the sage (Vasishtha) heard those words which had a sinister meaning, they were in a great rage and cursed him: "You shall become an outcaste (Chandala)."

अथ रात्र्यां व्यतीतायां राजा चण्डालतां गतः ।
नीलवस्त्रधरो नीलो जगाम परमात्मवान् ।
दह्यमानो दिवारात्रं विश्वामित्रं तपोधनम् ॥

Then, as that night passed off, the king became a Chandala; he was dark and was wearing dark-blue clothes; though scorched by sorrow day and night, he went, with supreme confidence, to Visvamitra, rich in austerities.

विश्वामित्रस्तु तं दृष्ट्वा मुनिः कारुण्यतां गतः ।
इदं जगाद भद्रं ते राजपुत्र महाबल ।
अयोध्याधिपते वीर शापाच्चण्डालतां गतः ॥

And Visvamitra saw him; and the sage was overwhelmed with pity and spoke (to him) thus: "May it be well with you, strong and valiant prince! Lord of Ayodhya, you who have become a Chandala by a curse."

अथ तद्वाक्यमाकर्ण्य राजा चण्डालतां गतः।
अब्रवीत्प्राञ्जलिर्वाक्यं वाक्यज्ञो वाक्यकोविदम्॥

Then on hearing those words, the king who had become a Chandala closed the palms of his hands together in adoration and, knowing what to speak, addressed these words to him, who was expert in speech:

प्रत्याख्यातोऽस्मि गुरुणा गुरुपुत्रैस्तथैव च।
अनवाप्यैव तं कामं मया प्राप्तो विपर्ययः।
सशरीरो दिवं यायामिति मे सौम्य दर्शनम्॥

"I have been forsaken by my preceptor and by his sons also; and this misfortune has come to me, without my getting what I desired. My wish was, O benign one, that with this body I should go to Heaven."

धर्मे प्रयतमानस्य यज्ञं चाहर्तुमिच्छतः।
परितोषं न गच्छन्ति गुरवो मुनिपुङ्गव॥

"O great sage! my preceptors are not pleased with me, who am striving in the path of virtue and am anxious to perform the requisite sacrifice."

तस्य मे परमार्तस्य प्रसादमभिकाङ्क्षतः ।
कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः ॥

"To me who am thwarted by Fate and very much distressed and who long for your favour, you must be beneficent, may it be well with you!"

नान्यां गतिं गमिष्यामि नान्यः शरणमस्ति मे ।
दैवं पुरुषकारेण निवर्तयितुमर्हसि ॥

"I shall not go to any other saviour; there is none other who can save me. You must avert Fate by (your) manly effort."

ऐक्ष्वाक स्वागतं वत्स जानामि त्वां सुधार्मिकम् ।
शरणं ते भविष्यामि मा भैषीर्नृपपुङ्गव ॥

"Prince of the Ikshvaku line! welcome, my dear boy! I know you are very virtuous in conduct. I shall be your saviour. Do not be afraid, my good prince!"

गुरुशापकृतं रूपं यदिदं त्वयि वर्तते ।
अनेन सह रूपेण सशरीरो गमिष्यसि ।
हस्तप्राप्तमहं मन्ये स्वर्गं तव नराधिप ।
यस्त्वं कौशिकमागम्य शरण्यं शरणागतः ॥

"With your body, which is now transformed by the curse of your preceptors, you shall go (to Heaven). I consider (Svarga) Heaven within the reach of your hands, O prince, as you have come to Kausika and surrendered yourself to one who can save you."

एवमुक्त्वा महातेजाः शिष्यानेतदुवाच ह ।
सर्वानृषिगणान्वत्सा आनयध्वं ममाज्ञया ॥

After saying thus, the illustrious one (Visvamitra) told this to his disciples: "My dear boys, bring here, by my command, all the sages."

तदाज्ञयाऽऽजग्मुरथ देशेभ्यो ब्रह्मवादिनः ॥

Then by his command, many learned Brahmins arrived there from many places.

याजकश्च महातेजा विश्वामित्रोऽभवत्क्रतौ ॥

And the illustrious Visvamitra became the chief priest at the sacrifice.

चकारावाहनं तत्र भागार्थं सर्वदेवताः ।
नाभ्यागमंस्तदाहूता भागार्थं सर्वदेवताः ॥

And there he invoked all the gods in order that they might take their shares (of the sacrificial offerings); but none of the gods who were then invoked presented themselves.

ततः क्रोधसमाविष्टो विश्वामित्रो महामुनिः ।
स्रुवमुद्यम्य सक्रोधस्त्रिशङ्कुमिदमब्रवीत् ॥

Then the great sage Visvamitra grew wrathful and, raising the sacrificial ladle in anger, he spoke these words to Trisanku:

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर ।
एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा ॥

"Behold, O prince, the power acquired by me by practice of austerities Here am I to enable you to reach Heaven (Svarga) with your present body by virtue of my spiritual power."

उक्तवाक्ये मुनौ तस्मिन्सशरीरो नरेश्वरः ।
दिवं जगाम [काकुत्स्थ] मुनीनां पश्यतां तदा ॥

As soon as the sage uttered these words, the king with his (mortal) body went up to Heaven, with the sages beholding that spectacle.

देवलोकागतं दृष्ट्वा त्रिशङ्कुं पाकशासनः ।
सह सर्वैस्सुरगणैरिदं वचनमब्रवीत् ॥

On seeing Trisanku arrived in the world of the gods, Indra, who was with the entire hosts of the gods, spoke these words :

गुरुशापहतो मूढ पत भूमिमवाक्छिराः ॥

"Fool! you are doomed by the curse of your preceptors. Fall headlong down to the earth."

एवमुक्तो महेन्द्रेण त्रिशङ्कुरपतत्पुनः ।
विक्रोशमानस्त्राहीति विश्वामित्रं तपोधनम् ॥

Thus told by Indra, Trisanku fell down again, crying aloud to Visvamitra who was rich in austerities, "Save me."

तच्छ्रुत्वा वचनं तस्य क्रोशमानस्य कौशिकः ।
रोषमाहारयत्तीव्रं तिष्ठ तिष्ठेति चाब्रवीत् ॥

On hearing those words of Trisanku crying aloud, Visvamitra (Kausika) flew into a passion and said: "Steady! stay there!"

ऋषिमध्ये स तेजस्वी प्रजापतिरिवापरः ।
सृजन्दक्षिणमार्गस्थान्सप्तर्षीनपरान्पुनः ॥

Standing in the midst of the sages, he, with his power, was like another Creator; and he created a second set of the Great Bear constellations, known as 'the Seven Sages', in the southern part of the heavens.

अन्यमिन्द्रं करिष्यामि लोको वा स्यादनिन्द्रकः ।
दैवतान्यपि स क्रोधात्स्रष्टुं समुपचक्रमे ॥

"I will make another Indra; or let the world be without Indra." Out of anger, he set out to create (new) gods.

ततः परमसंभ्रान्ताः सर्षिसंघाः सुरासुराः ।
विश्वामित्रं महात्मानमूचुस्सानुनयं वचः ॥

Then were the gods and the demons, along with the assemblies of the sages, much confounded; and they spoke these words humbly to the high-souled Visvamitra:

अयं राजा महाभाग गुरुशापपरिक्षतः ।
सशरीरो दिवं यातुं नार्हत्येव तपोधन ॥

"O blessed one who are rich in austerities! this king is stricken with his preceptor's curse; and he does not deserve to attain, with his (stricken) body, to Heaven."

आरोहणं प्रतिज्ञाय नानृतं कर्तुमुत्सहे ।
स्वर्गोऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः ॥
यावल्लोका धरिष्यन्ति तिष्ठन्त्वेतानि सर्वशः ।
मत्कृतानि सुराः सर्वे तदनुज्ञातुमर्हथ ॥

"After promising the ascent (to Heaven), I do not like to falsify (my promise) May (this place) be an enduring Heaven (Svarga) to this Trisanku with his (human) body. And as long as the worlds endure, may these things which I have created remain in their several places! All of you, O gods, must assent to it."

एवमुक्ताः सुरास्सर्वे प्रत्यूचुर्मुनिपुङ्गवम् ।
एवं भवतु भद्रं ते तिष्ठन्त्वेतानि सर्वशः ॥

Thus requested, all the gods answered the great sage: "Let it be so; may you be happy; may these stay in their several places!

अवाक्छिरास्त्रिशङ्कुश्च तिष्ठत्वमरसंनिभः ।
अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमम् ।
कृतार्थं कीर्तिमन्तं च स्वर्गलोकगतं तथा ॥

"And may Trisanku, with his head pointing downwards, remain for ever, like unto a god! and these stars shall accompany the good prince, who has accomplished his object and reached (*Svargaloka*) the heavenly world and attained fame."

विश्वामित्रस्तु धर्मात्मा सर्वदेवैरभिष्टुतः ।
ऋषिभिश्च महातेजा बाढमित्याह देवताः ॥

And the virtuous Visvamitra was praised by all the gods as well as by the sages; the illustrious one (Visvamitra) told the gods: "It is well."

ततो देवा महात्मानो मुनयश्च तपोधनाः ।
जग्मुर्यथागतं सर्वे यज्ञस्यान्ते [नरोत्तम] ॥

Then, the gods and the high-souled sages who were rich in austerities returned, after the completion of the sacrifice, to their several places whence they had come.

विश्वामित्रोऽपि धर्मात्मा भूयस्तेपे महातपाः ।
पुष्करेषु [नरश्रेष्ठ] दशवर्षशतानि च ॥

And the virtuous Visvamitra again performed great austerities in the Pushkara country for a thousand years.

अभ्यागच्छन्सुरास्सर्वे तपः फलचिकीर्षवः ॥

All the gods came to him to give him the fruits of his austerities.

अब्रवीत्सुमहातेजा ब्रह्मा सुरुचिरं वचः ।
ऋषिस्त्वमसि भद्रं ते स्वार्जितैः कर्मभिः शुभैः ॥

The resplendent god Brahma spoke the very sweet words: "May you be happy; you have become a (Rishi) sage by virtue of the pious acts of your own effort."

तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्यगात् ॥

After telling him thus, the lord of the gods went back again to Heaven.

विश्वामित्रो महातेजा भूयस्तेपे महत्तपः ॥

The glorious Visvamitra practised severe austerities again.

ततः कालेन महता मेनका परमाप्सराः ।
पुष्करेषु [नरश्रेष्ठ] स्नातुं समुपचक्रमे ॥

Then, after a great length of time, the excellent celestial damsel, Menaka, came to the Poshkara lake for bathing (in its waters).

तां ददर्श महातेजा मेनकां कुशिकात्मजः ।
रूपेणाप्रतिमां तत्र मुनिस्तामिदमब्रवीत् ॥

The glorious Visvamitra (son of Kusika) saw there Menaka who was unequalled in beauty and the sage spoke to her this:

अप्सरः स्वागतं तेऽस्तु वस चेह ममाश्रमे ॥

"Nymph! welcome to you; live with me here in my hermitage."

इत्युक्ता सा वरारोहा तत्र वासमथाकरोत् ॥

Thus requested, that handsome lady thereupon began to reside there

तपसो हि महाविघ्नो विश्वामित्रमुपागतः ।
अहोरात्रापदेशेन गताः संवत्सरा दश ॥

A great obstacle to the austerities arose indeed to Visvamitra, full ten years passed, as if they were a single day.

विनिःश्वसन्मुनिवरः पश्चात्तापेन दुःखितः ॥

The good sage thereafter sighed (with grief) and was afflicted with remorse and regret.

मेनकां मधुरैर्वाक्यैर्विसृज्य कुशिकात्मजः ।
कौशिकीतीरमासाद्य तपस्तेपे सुदारुणम् ॥

After sending Menaka away with sweet words, Visvamitra (the son of Kusika) went to the banks of the river *Kausiki* and practised very terrible austerities (there).

तस्य वर्षसहस्रेण घोरे तपसि तिष्ठतः ।
उत्तरे पर्वते [राम] सर्वलोकपितामहः ।
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम् ॥

When Visvamitra had been engaged in terrible austerities for a thousand years in the vicinity of the northern mountain, Brahma, the grandfather of all the worlds, spoke to him who had grown rich in austerities these sweet words:

महर्षे स्वागतं वत्स तपसोग्रेण तोषितः ।
महत्त्वमृषिमुख्यत्वं ददामि तव सुव्रत ॥

"Great sage (Maharshi)! Welcome unto you, my dear boy! I am pleased with the severe austerities practised (by you), you who are steadfast in your resolve! I bestow on you greatness as well as eminence among the sages.

ब्रह्मणस्तु वचः श्रुत्वा प्रत्युवाच महायशाः ।
ब्रह्मर्षिशब्दमतुलं स्वार्जितैः कर्मभिश्शुभैः ।
यदि मे भगवानाह ततोऽहं विजितेन्द्रियः ॥

On hearing those words of Brahma, the glorious one (Visvamitra) replied: "If the blessed One gives me the invaluable

status of Brahmarshi (Brahman sage) as the result of my pious achievements, then I have indeed achieved victory over my senses."

तमुवाच ततो ब्रह्मा न तावत्त्वं जितेन्द्रियः।
यतस्व मुनिशार्दूल इत्युक्त्वा त्रिदिवं गतः॥

Then Brahma told him: "You have not yet obtained victory over your senses; continue striving, my good sage!", and saying this, he left for Heaven.

ऊर्ध्वबाहुर्निरालम्बो वायुभक्षोऽचरत्तपः।
घर्मे पञ्चतपा भूत्वा वर्षास्वाकाशसंश्रयः।
शिशिरे सलिलस्थायी रात्र्यहानि तपोधनः॥

Then with arms uplifted and without having any support, the sage practised austerities, remaining amidst the five hot fires in summer, remaining in open space during the rains and remaining plunged in water during nights and days in winter.

तस्मिन्संतप्यमाने तु विश्वामित्रे महामुनौ ।
संभ्रमः सुमहानासीत्सुराणां वासवस्य च ॥

When the great sage Visvamitra was practising severe austerities, great commotion prevailed among the gods and Indra.

रम्भामप्सरसः शक्रः सह सर्वैर्मरुद्गणैः ।
उवाचात्महितं वाक्यमहितं कौशिकस्य च ॥

Indra, with all the gods about him, spoke to the celestial damsel (Apsaras) Rambha words which would benefit him but do harm to Visvamitra (Kausika).

सुरकार्यमिदं रम्भे कर्तव्यं सुमहत्त्वया ।
लोभनं कौशिकस्येह काममोहसमन्वितम् ।

"Rambha! this very great work must be done by you for the sake of the gods, namely, the alluring of Visvamitra and confounding him with passion."

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुत्तमम् ।
लोभयामास ललिता विश्वामित्रं शुचिस्मिता ॥

On hearing (these) words of his (Indra's), she assumed a shape unexcelled in loveliness; and with voluptuousness and sweet smiles she allured Visvamitra.

सहस्राक्षस्य तत्कर्म विज्ञाय मुनिपुङ्गवः ।
रम्भां क्रोधसमाविष्टः शशाप कुशिकात्मजः ॥

The great sage Visvamitra (son of Kusika) knew it to be the work of Indra and, overwhelmed with rage, he cursed Rambha :

दशवर्षसहस्राणि शैली स्थास्यसि दुर्मते ।
ब्राह्मणस्तुमहातेजास्तपोबलसमन्वितः ।
उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम् ॥

"Evil-minded girl! you shall remain as a stone (image) for ten thousand years; and then a very illustrious Brahmin, endowed with powers arising from practised austerities, shall, O Rambha, save you who are afflicted by my wrath."

तस्य शापेन महता रम्भा शैली तदाऽभवत् ॥

Because of his heavy curse, Rambha then and there became a stone (image).

तावद्यावद्धि मे प्राप्तं ब्राह्मण्यं तपसाऽऽर्जितम् ।
अनुच्छ्वसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः ।
एवं चकाराप्रतिमां प्रतिज्ञां [रघुनन्दन] ॥

"Till Brahmanhood is verily acquired by practice of austerities and is attained (by me), I shall remain steadfast without breathing and without eating for never-ending years." He made an unique vow to this effect.

तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः ।
भोक्तुमारब्धवानन्नं तस्मिन्काले [रघूत्तम] ।
इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत ॥

When the thousand years were over and the vow fulfilled, he was about to take food. Just at that moment, Indra came as a Brahmin and begged of him the food that was ready.

निःशेषितेऽन्ने भगवानभुक्त्वैव महातपाः ।
न किंचिदवदद्विप्रं मौनव्रतमुपास्थितः ॥

When nothing was left of the food, the holy one (Visvamitra), who had practised

great austerities, said nothing to that Brahmin; and he undertook a vow of silence.

अथ वर्षसहस्रं वै नोच्छ्वसन्मुनिपुङ्गवः ॥

Then for a thousand years, the good sage did not breathe at all.

ततो देवास्सगन्धर्वाः पन्नगोरगराक्षसाः ।
मोहितास्तेजसा तस्य पितामहमथाब्रुवन् ॥

Then were the gods and the Gandharvas and the Pannagas and the Uragas and the Rakshasas dumbfounded by his effulgent splendour, and they told Brahma, the grandfather (Pitamaha):

न दीयते यदि त्वस्य मनसा यदभीप्सितम् ।
विनाशयति त्रैलोक्यं तपसा सचराचरम् ॥

"If this person be not granted the desire of his heart, he will destroy, by means of his austerities, the three worlds together with all things therein, both animate and inanimate.

बुद्धिं न कुरुते यावन्नाशे देव महाद्युतिः ।
तावत्प्रसाद्यो भगवानग्निरूपो महाद्युतिः ।
देवराज्यं चिकीर्षेत दीयतामस्य यन्मतम् ॥

"O Lord! Before this glorious person thinks of annihilation, he must be propitiated; for, the holy one is the glorious Fire incarnate.

"If he desire the kingship of the gods, let what he desires be granted."

ततः सुरगणाः सर्वे पितामहपुरोगमाः ।
विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन् ॥

Then all the hosts of divine beings, followed by Brahma (the grandfather), spoke these sweet words to the high-souled Visvamitra:

ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स्म सुतोषिताः ।
ब्राह्मण्यं तपसोग्रेण प्राप्तवानसि कौशिक ॥

"O Brahmarshi! Welcome unto you. We are very pleased with your austerities. O Visvamitra (Kausika)! you have through severe austerities, obtained Brahmanhood.

पितामहवचः श्रुत्वा सर्वेषां च दिवौकसाम् ।
कृत्वा प्रणामं मुदितो व्याजहार महामुनिः ॥

Hearing the words of Brahma (the grandfather) and of all the gods (residents of Heaven), the great sage rejoiced and made his obeisance (to them) and said:

ब्राह्मण्यं यदि मे प्राप्तं वेदाश्च वरयन्तु माम् ।
ब्रह्मपुत्रो वसिष्ठो मामेवं वदतु देवताः ॥

"If Brahmanhood is attained by me, let the Vedas accept me, O Gods! And let Vasishtha, the son of Brahma, say of me, 'it is even so'".

ततः प्रसादितो देवैर्वसिष्ठो जपतां वरः ।
सख्यं चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत् ॥

Then, besought by the gods, the Brahman sage Vasishtha, who was first among those who offer prayers, became a friend and said, "let it be so".

ब्रह्मर्षिस्त्वं न सन्देहः सर्वं संपत्स्यते तव ।
इत्युक्त्वा देवताश्चापि सर्वा जग्मुर्यथागतम् ॥

"You are a Brahman sage (Brahmarshi), no doubt; everything will become possible for you." So declaring, all the gods went back whence they came.

विश्वामित्रोऽपि धर्मात्मा लब्ध्वा ब्राह्मण्यमुत्तमम् ।
कृतकामो महीं सर्वां चचार तपसि स्थितः ॥

And the righteous Visvamitra, who was firm in practising austerities, having obtained supreme Brahmanhood, travelled all over the earth, with his longing satisfied.

श्रीः

॥ शकुन्तला ॥

SAKUNTALA



[*The story of Sakuntala is condensed in Sri Vyasa's own words from the Adi Parvan chapters 89-100 of the Mahabharata. The reader will note that Kalidasa's famous play differs in many respects from this plain unvarnished tale, whose purpose is to emphasise the prime duty of speaking the truth and of keeping promises solemnly made. There are a few super-natural occurrences in this epic version the inordinately long time that sage Kanva takes to gather fruits, which allowed his daughter scope to enter into a Gandharva marriage with Dushyanta, the duration of Sakuntala's pregnancy which lasts three years, and the 'asariri voice' from the sky testifying in favour of Sakuntala; but they do not in any way affect either the simple beauty of the tale or its central purpose of pointing a moral. 'The asariri voice' is the Indian poet's way of emphasising the truth that God speaks to us through the voice of conscience.*]

पौरवाणां वंशकरो दुष्यन्तो नाम वीर्यवान् ।
चतुर्भागं भुवः कृत्स्नं यो भुङ्क्ते मनुजेश्वरः ॥

The valiant Dushyanta was the founder of the line of Paurava kings; he, the lord of men, enjoyed the entire fourth share of the earth's produce.

स कदाचिन्महाबाहुः प्रभूतबलवाहनः ।
निर्ययौ परमप्रीत्या वनं मृगजिघांसया ॥

Once upon a time, that strong-armed one, accompanied by a big army and many chariots, started in great joy for the forest to hunt the deer.

चचार स विनिघ्नन्वै वन्यांस्तत्र मृगद्विजान् ॥

And he wandered there, killing the animals and birds of the forest.

मृगाननुचरन्वन्याञ्छ्रमेण परिपीडितः ।
मनोरमं महेष्वासो विवेश वनमुत्तमम् ॥

Overcome with exhaustion, in tracking the animals of the forest, the great bowman entered a most lovely grove.

तत्राश्रमं भगवतः काश्यपस्य महात्मनः ।
अलङ्कृतं द्वीपवत्या मालिन्या रम्यतीरया ।
नरनारायणस्थानं गङ्गयेवोपशोभितम् ॥

Therein was the hermitage of the high-souled Bhagavan Kasyapa, beautified by the Malini, with its lovely banks and islands, as the hermitage of Nara and Narayana is beautified by the Ganges.

आसाद्य राजलिङ्गानि सोऽपनीय नराधिपः ।
पुरोहितसहायश्च स विवेशाश्रमं शुभम् ॥

Reaching (that place), the king took off the emblems of royalty; then he (the destroyer of foes) entered that blessed place, accompanied by his (Purohita) priest.

सोऽपश्यमानस्तमृषिं शून्यं दृष्ट्वा तथाऽऽश्रमम् ।
उवाच क इहेत्युच्चैर्वनं संनादयन्निव ॥

Not finding the sage and seeing that the hermitage was empty, he called aloud "Who is here?", as if causing the forest to resound.

श्रुत्वाऽथ तस्य तं शब्दं कन्या श्रीरिव रूपिणी ।
निश्चक्रामाश्रमात्तस्मात्तापसीवेषधारिणी ॥

Then, on hearing his voice, a maiden, lovely like (the Goddess) Lakshmi, attired in the garb of an ascetic, came out of that hermitage.

सा तं दृष्ट्वैव राजानं सर्वलक्षणपूजितम् ।
यथावदर्चयित्वाऽथ पृष्ट्वा चानामयं तदा ।
उवाच स्मयमानेव किं त्वं कार्यं चिकीर्षसि ॥

As soon as she saw that king blessed with all auspicious (*Lakshanas*) marks, she paid him due reverence; and then she made enquiries about his welfare and asked him, as if gently smiling: "What is it you desire to be done?"

तामब्रवीत्ततो राजा कन्यां मधुरभाषिणीम् ।
दुष्यन्त इति मे नाम सत्यं पुष्करलोचने ।
आगतोऽहं महाभागमृषिं कण्वमुपासितुम् ॥

Then the king told that maiden of sweet speech: "O girl with eyes like blue lotuses, in truth, my name is Dushyanta. I came to wait upon the blessed sage Kanva."

शकुन्तला—

गतः पिता मे भगवान्फलान्याहर्तुमाश्रमात् ।
मुहूर्तं संप्रतीक्षस्व द्रष्टास्येनमुपागतम् ॥

SAKUNTALA :—

"My father, the holy one, has gone out of the hermitage to gather fruits. Please wait for a while and you can see him return."

राजा—

का त्वं कस्यासि सुश्रोणि किमर्थं चागता वनम् ।
दर्शनादेव हि शुभे त्वया मेऽपहृतं मनः ।
न मेऽन्यत्र क्षत्रियाया मनो जातु प्रवर्तते ॥

THE KING :—

"Who and whose are you, lady with lovely hips? And for what purpose have you come to the forest? My mind has indeed been carried away by you, good lady, at the mere sight of you. And it never dwells on one who is not a Kshatriya lady."

शकुन्तला—

कण्वस्याहं भगवतो दुष्यन्त दुहिता मता ॥

SAKUNTALA :—

"I am regarded, O Dushyanta, as the daughter of Bhagavan Kanva."

राजा—

ऊर्ध्वरेता महाभागे भगवान् लोकपूजितः ।
कथं त्वं तस्य दुहिता संशयो मे महानिह ॥

THE KING :—

"Good lady, the Bhagavan who is revered by the world is (*Urdhva-reta*) a life-long celibate. How can you be his daughter? I doubt it very much."

शकुन्तला—

ऋषिः कश्चिदिहागम्य मम जन्माभ्यचोदयत् ।
तस्मै प्रोवाच भगवान् यथा तच्छृणु पार्थिव ॥

SAKUNTALA :—

A certain sage came here and enquired about my birth. O king, listen to what the Bhagavan told him:

तप्यमानः किल पुरा विश्वामित्रो महत्तपः ।
सुभृशं तापयामास शक्रं सुरगणेश्वरम् ॥

"When Visvamitra of high austerities was practising penance long ago, he deeply pained Indra, the lord of all the gods.

भीतः पुरन्दरस्तस्मान्मेनकामिदमब्रवीत् ।
विश्वामित्रस्सुदुर्धर्ष उग्रे तपसि वर्तते ।
चर तस्य तपोविघ्नं तपसस्तं निवर्तय ॥

"Afraid of him, Indra spoke this to Menaka: 'The imperturbable Visvamitra is engaged in severe penance. Cause hindrance to his austerities and turn him away from his penance.'

तथेत्युक्त्वा ययौ साऽथ प्राक्रीडदृषिसन्निधौ ।
तस्या रूपगुणान् दृष्ट्वा स तु कामवशं गतः ॥

"Saying 'So be it', she went away; and then appeared sporting in the presence of the sage. On seeing the excellences of her form, he was overpowered by desire.

जनयामास स मुनिर्मेनकायां शकुन्तलाम् ।
जातमुत्सृज्य तं गर्भं मेनका मालिनीमनु ।
कृतकार्या ततस्तूर्णमगमच्छक्रसंसदम् ॥

"The sage begot Sakuntala of Menaka. Her task accomplished, Menaka left the new-born baby beside the Malini, and thence returned quickly to the court of Indra.

उपस्प्रष्टुं गतश्चाहमपश्यं शयितामिमाम् ।
आनयित्वा ततश्चैनां दुहितृत्वे न्ययोजयम् ॥

"And I went there to bathe and saw this child laid on the ground. And bringing her thence, I adopted her as my daughter.

निर्जने तु वने यस्माच्छकुन्तैः परिवारिता ।
शकुन्तलेति नामास्याः कृतं चापि ततो मया ॥

"And as she was tended by young birds *(sakuntas)* in that uninhabited forest, the name 'Sakuntala' was given to her by me."

एवमाचष्ट पृष्टस्सन् मम जन्म महर्षये ।
सुतां कण्वस्य मामेवं विद्धि त्वं मनुजाधिप ॥

Thus he spoke to that great sage, of my birth, when questioned about it. Thus, know me, O lord of men, to be the daughter of Kanva.

दुष्यन्तः—

सुव्यक्तं राजपुत्री त्वं यथा कल्याणि भाषसे ।
भार्या मे भव सुश्रोणि सर्वं राज्यं तवास्तु मे ।
गान्धर्वेण विवाहेन गान्धर्वः श्रेष्ठ उच्यते ॥

DUSHYANTA :—

"Good lady, from what you say, it is very clear that you are a king's daughter. Lady of lovely hips, be my wife; let my entire kingdom be yours, let us wed according to the Gandharva form of marriage. Gandharva is declared to be the best form."

शकुन्तला—

पिता हि मे प्रभुर्नित्यं दैवतं परमं मम ।
यस्मै मां दास्यति पिता स मे भर्ता भविष्यति॥ ॥

SAKUNTALA :—

"My father, certainly, is my master and is ever my supreme deity. He on whom he bestows me, shall be my husband.

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
पुत्रस्तु स्थाविरे भावे न स्त्री स्वातन्त्र्यमर्हति ॥

"The father protects one during infancy, the husband when one is in the prime of life and the son when one has attained tq old age. A woman can have no independence.

असमन्यमाना राजेन्द्र पितरं मे तपस्विनम् ।
अधर्मेण हि धर्मिष्ठ कथं वरमुपास्महे ॥

"Without paying regard to my saintly father, O best of kings, how can I, contrary to Dharma, accept a bridegroom, O most virtuous one!"

दुष्यन्तः—

आत्मनो बन्धुरात्मैव गतिरात्मैव चात्मनः ।
आत्मनैवात्मनो दानं कर्तुमर्हसि धर्मतः ॥

DUSHYANTA:—

"Oneself only is one's kith and kin; and oneself only is the refuge of oneself. According to Dharma, you can make a gift of yourself by yourself."

शकुन्तला—

यदि धर्मपथस्त्वेष यदि चात्मा प्रभुर्मम ।
प्रदाने पौरवश्रेष्ठ शृणु मे समयं प्रभो ॥

SAKUNTALA:—

"If this indeed is the path of Dharma and if I have power over myself, listen, O Lord, to the stipulatien attached to (my) gift (of myself). O best of the Pauravas!

मयि जायेत यः पुत्रः स भवेत्त्वदनन्तरः ।
युवराजो महाराज सत्यमेतद्ब्रवीमि ते ॥

"The son who may be born of me shall become your successor. O great king, he shall be the Crown Prince (*Yuvaraja*). What I tell you now is immutable.

वैवाहिकीं क्रियां सन्तः प्रशंसन्ति प्रजाहिताम् ।
लोकप्रवादशान्त्यर्थं विवाहं विधिना कुरु ॥

"Good people praise the observance of the marriage rites as conducive to the welfare of the progeny. For the sake of allaying the talk of people, duly perform the marriage rites."

एवमस्त्विति राजर्षिस्तामनिन्दितगामिनीम् ।
पुरोहितं समाहूय कृतकौतुकमङ्गलः ।
जग्राह विधिवत्पाणावुवास च तया सह ॥

'So be it', said the royal sage to that lady whose conduct was above reproach; and, fetching the priest, he performed the auspicious wedding ceremony, and took her by the hand, according to the prescribed rule, and stayed with her.

प्रेषयिष्ये तवार्थाय वाहिनीं सूतमागधैः ।
सर्वमङ्गलसत्कारैः प्रापयिष्ये नृपात्मजे ॥

"I shall for your sake send my army together with bards and soothsayers; and, with all auspicious rites of welcome, I shall receive you, O princess!"

इति तस्याः प्रतिश्रुत्य प्रविवेश स्वकं पुरम् ॥

Having assured her thus, he returned to his city.

ततो मुहूर्ते याते तु कण्वोऽप्याश्रममागमत् ।
शकुन्तला च पितरं ह्रिया नोपजगाम तम् ।
स तदा व्रीडितां दृष्ट्वा ऋषिस्तां प्रत्यभाषत ॥

Then after an hour had passed, Kanva returned to the hermitage; and Sakuntala did not, on account of her shyness, go near her father. Then that sage, seeing that she was shy, spoke to her:

सव्रीडेव च दीर्घायुः पुरेव भविता न च ।
वृत्तं कथय रम्भोरु मा त्रासं च प्रकल्पय ॥

"Longlived one! you are indeed shy and not as before. Tell me, girl, what happened. And do not entertain any fear."

ततः कृच्छ्रादतिशुभा सव्रीडोवाच काश्यपम् ॥

Then with great difficulty that lady, lovelier on account of her modesty, told (Kasyapa) Kanva:

तात सर्वं तु यद्वृत्तं दिव्यज्ञानेन पश्यसि ।
अभयं क्षत्रियकुले प्रसादं कर्तुमर्हसि ॥

"Father, in your divine wisdom you see all that has happened. Upon the Kshatriya family you must bestow favours and freedom from (all) fear."

चक्षुषा स तु दिव्येन सर्वं विज्ञाय काश्यपः ।
ततो धर्मिष्ठतां मत्वा धर्मे चास्खलितं मनः ॥

त्वयाऽद्य राजान्वयया मामनादृत्य यत्कृतम् ।
पुंसा सह समायोगो न स धर्मोपघातकः ॥

न भयं विद्यते भद्रे मा शुचः सुकृतं कृतम् ।
क्षत्रियस्य तु गान्धर्वो विवाहः श्रेष्ठ उच्यते ॥

किं पुनर्विधिवत् कृत्वा सुप्रजास्त्वमवाप्स्यसि ।
धर्मात्मा च महात्मा च दुष्यन्तः पुरुषोत्तमः ॥

महात्मा जनिता लोके पुत्रस्तव महायशाः ।
प्रसन्न एष तस्याहं त्वत्कृते वरवर्णिनि ॥

अद्यप्रभृति देवी त्वं दुष्यन्तस्य महात्मनः ।
पतिव्रतानां या वृत्तिस्तां वृत्तिमनुपालय ।
इत्येवमुक्त्वा धर्मात्मा तां शिशुध्यर्थमस्पृशत् ॥

Then (Dharmatma Kasyapa) the virtuous Kanva knew everything by means of divine vision; and after considering that it accorded with the best Dharma and that Dushyanta's mind had not swerved from Dharma, he touched her for her purification, saying thus: "What has been done, ignoring me, by you of royal lineage today, this union with a man, is not a breach of Dharma. Lucky girl, there is no cause for fear; do not grieve. What has been done is quite the proper thing. The Gandharva marriage is said to be the best for Kshatriyas, especially when it has been done according to the prescribed rites. You will have a goodly son. Dushyanta, the best of men, is a high-souled and virtuous person (*Dharmatma*). Your son will be born a great soul and his fame will be great. My lovely girl, for your sake, I am only pleased with him. From today, you are the queen of the great Dushyanta. Adopt that mode of life which is the mode of life of chaste wives devoted to their husbands."

स्पृष्टमात्रे शरीरे तु परं हर्षमवाप सा ॥

At the mere touching of her body (by the sage), she was transported with great joy.

प्रतिज्ञाय च दुष्यन्ते प्रतियाते दिने दिने ।
गर्भश्च ववृधे तस्यां राजपुत्र्यां महात्मनः ॥

After Dushyanta had made the promise and left the place, the child of that hero grew day by day in the womb of that princess.

दिनान्पक्षानृतून्मासानयनानि च सर्वशः ।
गण्यमानानि वर्षाणि व्यतीयुस्त्रीणि [भारत] ॥

Days, fortnights, seasons, months, and half-years—three years in all—elapsed even as they were counted (by Sakuntala, day after day).

त्रिषु वर्षेषु पूर्णेषु प्राजायत शकुन्तला ।
जाते तस्मिन्नन्तरिक्षात्पुष्पवृष्टिः पपात ह ॥

When three years were completed, Sakuntala gave birth (to a son); when he was born, a rain of flowers fell from the sky.

गायद्भिर्मधुरं तत्र देवैः शक्रोऽभ्युवाच ह ।
शकुन्तले तव सुतश्चक्रवर्ती भविष्यति ।
बलं तेजश्च रूपं च न समं भुवि केनचित् ॥

While the gods were there singing sweetly, Indra spoke in blessing: "Sakuntala, your son will become an emperor. His form, strength, and splendour would not be matched by anybody in this world."

शकुन्तला च तच्छ्रुत्वा परं हर्षमवाप सा ॥

When Sakuntala heard it, she was transported with great joy.

जातकर्मादिसंस्कारं कण्वः पुण्यवतां वरः ।
तस्याथ कारयामास स तत्राशु व्यवर्धत ॥

Then Kanva, the best of virtuous men, caused the performance of the holy rites (Samskaras) beginning with Jatakarma (the ceremonials at the time of birth) for that child; and the child grew up quickly in that place.

ऋषेर्भयात्तु दुष्यन्तः स्मरन्नैवाह्वयत्तदा ।
गते काले तु महति न सस्मार तपोधनाम् ॥

At first, on account of fear of the sage, Dushyanta, even though he remembered her, did not send for her; and when a long period of time had elapsed, he forgot the hermit-girl.

षड्वर्षेषु ततो बालो व्याघ्रान् सिंहान् वृकांस्तथा ।
बलाद्भुजाभ्यां संगृह्य बलवान् संनियम्य च ।
बध्वा वृक्षेष्वाश्रमस्य क्रीडन्स परिधावति ॥

Then, when six years old, the boy caught forcibly with his arms tigers, lions and also wolves; and being strong, he kept them in restraint, tying them to the trees of the hermitage, and gambolled with them in sport.

ततोऽस्य नाम चक्रुस्ते कण्वाश्रमनिवासिनः ।
कण्वेन सहिताः सर्वे दृष्ट्वा कर्मातिमानुषम् ।
अस्त्वयं सर्वदमनः सर्वं हि दमयत्यसौ ॥

Then all the residents of the hermitage of Kanva, along with Kanva, saw the superhuman doings of that child, and

they gave him a name: "May this child be called "(Sarvadamana) All-tamer; for he is able to control everything."

स सर्वदमनो नाम कुमारस्समपद्यत ।
विक्रमेणौजसा चैव बलेन च समन्वितः ॥

That child obtained the name 'Sarvadamana'. And he was full of valour, energy, and strength.

अप्रेषयति दुष्यन्ते चिन्तया समभिप्लुताम् ।
शकुन्तलां समाहूय कण्वो वचनमब्रवीत् ॥

As Dushyanta did not send for her, Kanva summoned Sakuntala who was overwhelmed with care, and spoke these words:

गत्वाऽऽराधय राजानं दुष्यन्तं हितकाम्यया ।
दौष्यन्तिं यौवराज्यस्थं दृष्ट्वा प्रीतिमवाप्स्यसि॥

"Go and serve the king Dushyanta, desirous of doing him good. You will obtain satisfaction, on beholding Dushyanta's son on the throne as the Crown Prince.

एवमुक्त्वा सुतां तत्र पौत्रं कण्वोऽभ्यभाषत ॥
परिष्वज्य च बाहुभ्यां मूर्ध्न्युपाघ्राय पौरवम् ।

After speaking thus to his daughter, Kanva addressed his grandson the Paurava prince, clasping him in his arms and smelling his head caressingly:

सोमवंशोद्भवो राजा दुष्यन्त इति विश्रुतः ।
तस्याग्रमहिषी चैषा तव माता शुचिव्रता ॥

"Born in the lineage of the Moon is the famous king Dushyanta. And this, your mother, pure and of righteous conduct, is his foremost queen.

गन्तुकामा भर्तृपार्श्वे त्वया सह सुमध्यमा ॥

"This lady of slender waist desires to go along with you to her husband's side.

गत्वाऽभिवाद्य राजानं यौवराज्यमवाप्स्यसि ॥

"Going there and making obeisances to the king, you will obtain the status] of Crown Prince.

पितृपैतामहं राज्यमातिष्ठस्व स्वभावतः ।
तस्मिन्काले स्वराज्यस्थो मामनुस्मर पौरव ॥

"May you, as is proper, attain to the kingdom of your father and grandfather; and then when you are established in your own kingship, O Paurava, remember me."

अभिवाद्य मुनेः पादौ पौरवो वाक्यमब्रवीत् ।
त्वं पिता मम विप्रर्षे त्वं माता त्वं गतिश्च मे ।
न चान्यं पितरं मन्ये त्वामृते तु महातपः ।
तव शुश्रूषणं पुण्यमिह लोके परत्र च ।

शकुन्तला भर्तृकामा स्वयं यातु यथेष्टतः ।
अहं शुश्रूषणपरः पादमूले वसामि वः ॥

The Paurava prince fell down in reverence at the feet of the sage and spoke these words: "You are my father, O Brahmin sage, you are my mother and my refuge also. Performer of great penances! I do not think of any other except you as my father. Service to you is holy in this world and in the world hereafter. Let Sakuntala, desirous of her husband, go as she pleases. I shall remain here where your feet rest, fully engaged in attendance upon you."

कण्वः—

दौहित्रो मम पौत्रस्त्वमिलिलस्य महात्मनः ।
शृणुष्व वचनं सत्यं प्रब्रवीमि तवानघ ॥

KANVA:—

"You are my daughter's son and the son's son of the great Ilila. Listen to my words, I speak the truth to you, O blameless one!"

अभिवाद्य मुनेः पादौ गन्तुमैच्छत् स पौरवः ।

That Pauravа prince bowed at the feet of the sage and agreed to start.

शकुन्तला च पितरमभिवाद्य कृताञ्जलिः ।
प्रदक्षिणीकृत्य तदा पितरं वाक्यमब्रवीत् ।।

And Sakuntala, with palms folded in adoration, bowed to her father, and, after going round him in *pradakshina* spoke these words:

अज्ञानान्मे पिता चेति दुरुक्तं वाऽपि चानृतम् ।
अकार्यं वाऽप्यनिष्टं वा क्षन्तुमर्हति तद्भवान् ॥

"On account of my ignorance and regarding you as my father, whatever harsh or false words I have spoken or whatever acts improper or against your wishes I might have done, honored Sir, you must forgive all."

मनुष्यभावात् कण्वोऽपि मुनिरश्रूण्यवर्तयत् ॥

And, being human, the sage Kanva too let fall some tears.

अब्भक्षान्वायुभक्षांश्च शीर्णपर्णाशनान्मुनीन् ।
दान्तान्कृशान्समाहूय कारुण्यादिदमब्रवीत् ॥

Then calling to his side the sages who feed on water alone and those who feed on air alone and those who feed only on dry leaves, and those who have controlled their senses and grown thin and emaciated, he spoke this with feeling :

मया तु लालिता नित्यं मम पुत्री यशस्विनी ।
वने जाता विवृद्धा च न च जानाति किंचन ॥

"My fame-worthy daughter has ever been fondled by me. She was born in the forest and she grew here; and she knows nothing (of the world without).

आश्रमात्तु पथा सर्वैर्नीयतां क्षत्रियालयम् ।
प्रतिष्ठानं पुरवरं गङ्गायमुनसंगमे ॥
तत्र सङ्गममासाद्य निवर्तध्वं तपोधनाः ।

"Let her be led by you all from this hermitage to that warrior's residence, the excellent city of Pratishthana, at the confluence of the Ganges and the Jumna. On reaching that confluence there, you may return, O sages!"

तथेत्युक्त्वा च ते सर्वे प्रातिष्ठन्त महौजसः ।
शकुन्तलां पुरस्कृत्य दुष्यन्तस्य पुरं प्रति ॥

Saying 'So be it', all those illustrious sages left for Dushyanta's city with Sakuntala before them.

ते वनानि नदीः शैलान्गत्वा चैव गतश्रमाः ।
शनैर्मध्याह्नवेलायां प्रतिष्ठानं समाययुः ॥

Crossing the forests, rivers, and hills, they felt tired; and slowly at noon-tide they reached Pratishthana.

तस्मिन्नगरमध्ये तु राजवेश्म प्रतिष्ठितम् ॥
तस्य मध्ये सभा दिव्या नानारत्नविभूषिता ॥

And in the centre of that city was the royal palace located. In the middle of that palace was a celestial hall decorated with a variety of gems.

तस्यां सभायां राजर्षिः सर्वालंकारभूषितः ।
संस्तूयमानो राजेन्द्रः सूतमागधवन्दिभिः ॥
सुखासीनोऽभवद्राजा तस्मिन्काले महर्षयः ।
शकुन्तलां स्वनं श्रुत्वा निमित्तान्यस्वलक्षयन् ॥

शकुन्तले निमित्तानि शोभनानि भवन्ति नः।
कार्यसिद्धिं वदन्त्येते ध्रुवं राज्ञी भविष्यसि॥
अस्मिंस्तु दिवसे पुत्रो युवराजो भविष्यति।
पुरप्रवेशनं नात्र कर्तव्यमिति शासनम्॥
गमिष्यामो वनं तस्माद्गङ्गायमुनसङ्गमम्।
एवमुक्त्वा मुनिगणाः प्रतिजग्मुर्यथागतम्॥

In that hall was the royal sage adorned with all ornaments, that best of kings was praised by the bards and soothsayers (the Sutas, the Magadhas and the Vandins;) the king was sitting there in comfort when the great sages heard the chirps of young birds and being well-versed in augury, noted them. "Sakuntala, these auguries are auspicious to us They tell us that our task will be accomplished. You shall soon become the queen; and even today your son will become the Crown Prince (Yuvaraja). It is ordained that there should be no entry into cities (by ascetics). So we go back to the forest at the confluence of the Ganges and the Jumna." So saying the group of sages returned, as they came.

गतान्मुनिगणान्दृष्ट्वा धृतिमालम्ब्य दुःखिता ।
पुत्रेणैव सहायेन सा जगाम शनैश्शनैः ॥

Seeing the groups of sages go away, she gathered courage, though sad at heart, and proceeded, by slow steps, accompanied only by her son.

अदृष्टपूर्वान्पश्यन्वै राजमार्गेण पौरवः ।
हर्म्यप्रासादचैत्यांश्च सभा विस्मयमागतः ॥

That Paurava prince walked along the royal highway, seeing things not seen (by him) before, palaces, mansions (terraces), temples and halls; and he was struck with wonder.

सर्वे ब्रुवन्ति तां दृष्ट्वा पद्महीनामिव श्रियम् ।
पुनःपुनरवोचंस्ते शाकुन्तलगुणानपि ॥

Everyone said on seeing her: "She is like (the Goddess) Lakshmi without the lotus"; and again and again, they praised the excellent qualities of Sakuntala's son also.

सिंहोरस्कः सिंहबलः सिंहविक्रान्तगाम्ययम् ।
राजलक्षणयुक्तश्च राजश्रीश्चास्य लक्ष्यते ॥

"His chest is like a lion's. He has a lion's strength and a lion's gait. He has the distinguishing marks of a king (on his person). The grace of royalty is seen in him.

आकारेण च रूपेण शरीरेणापि तेजसा ।
दुष्यन्तेन समो ह्येष कस्य पुत्रो भविष्यति ॥

"In form and appearance and even in the shape of his body and in splendour, this person is equal to Dushyanta. Whose son may he be?"

एवं ब्रुवन्तस्सस्नेहा अनुजग्मुः शकुन्तलाम् ।
पौराणां तद्वचः श्रुत्वा तूर्णीभूता शकुन्तला ॥

So saying, they followed affectionately behind Sakuntala Hearing those words of the citizens, Sakuntala remained silent.

वेश्मद्वारं समासाद्य विह्वला सा नृपात्मजा ।
अभिसृत्य च राजानं वेदिता सा प्रवेशिता ॥

On reaching the door of the palace, that princess became agitated and confused She was announced to the king by persons running up to him, and she was asked to go in.

पूजयित्वा यथान्यायमब्रवीत्तं शकुन्तला ।
अभिवाद्य राजानं पितरं ते दृढव्रतम् ।
एवमुक्त्वा सुतं तत्र लज्जानतमुखी स्थिता ॥

After rendering him due obeisance, Sakuntala said: "Bow down to the king, your father, who is firm in his resolve." So telling her son, she stood there with her face bent down in modesty.

स्तम्भमालिङ्ग्य राजानं प्रसीदस्वेत्युवाच सा ॥

She clung to a pillar and told the king: "Be gracious (to me)."

शाकुन्तलोऽपि राजानमभिवाद्य कृताञ्जलिः ।
हर्षोत्फुल्लनयनो राजानं चान्ववैक्षत ॥

And the son of Sakuntala bowed to the king with his palms folded in adoration and looked at the king with eyes which were wide open with rapturous delight.

दुष्यन्तो धर्मबुद्ध्या तु चिन्तयन्नेव सोऽब्रवीत् ॥

And Dushyanta, after considering the proper course of conduct (Dharma) and thinking about it, said:

किमागमनकार्यं ते ब्रूहि त्वं वरवर्णिनि ।
करिष्यामि न सन्देहः सपुत्राया विशेषतः ॥

"Tell me, fair lady, what the object of your coming is. Without doubt, I shall do what you desire me to do, especially as you are the mother of a son."

शकुन्तला—

प्रसीदस्व महाराज वक्ष्यामि पुरुषोत्तम ।
एष पुत्रो हि ते राजन् मय्युत्पन्नः परन्तप ॥
तस्मात्पुत्रस्त्वया राजन्यौवराज्येऽभिषिच्यताम्।
मया समागमे पूर्वं कृतस्त समयस्त्वया ॥
तत्त्वं स्मर महाबाहो कण्वाश्रमपदं प्रति ॥

SAKUNTALA:—

Mighty king, be gracious, O best of men, I shall tell you. This is indeed your son, O king, born of me, O destroyer of enemies. Therefore, O king, let your son be crowned by you as the Crown Prince. That is the promise made by you when long ago you met me O mighty warrior, remember what happened in the hermitage of Kanva.

स धारयन्मनस्येनां सपुत्रां सस्मितां तदा ।
तदोपगृह्य मनसा चिरं सुखमवाप सः ॥

Then thinking deeply in his mind about her and her son and her smile and, convinced of the truth in his mind, he was happy for a long while.

सोऽथ श्रुत्वाऽपि तद्वाक्यं तस्या राजा स्मरन्नपि ।
अब्रवीन्न स्मरामीति त्वया भद्रे समागमम् ॥

And then, although he heard that speech and although he remembered her, the king said · "I do not remember, good lady, my meeting you."

एवमुक्ता वरारोहा व्रीडितेव मनस्विनी ।
सा मुहूर्तमिव ध्यात्वा दुःखामर्षसमन्विता ।
भर्तारमभिसंप्रेक्ष्य यथान्यायं वचोऽब्रवीत् ॥

Thus addressed, that beautiful lady was somewhat abashed; but being noble, considered it deeply for a while; and, overwhelmed with sorrow and anger, looked at her husband and spoke these words with due propriety:

जानन्नपि महाराज कस्मादेवं प्रभाषसे ।
न जानामीति निःशङ्कं यथाऽन्यः प्राकृतस्तथा ॥

"Mighty king, even after knowing everything why do you speak thus and say 'Without a doubt, I do not know', even as an ordinary rustic would say.

तस्य ते हृदयं वेद सत्यस्यैवानृतस्य च ।
साक्षिणं वत कल्याणमात्मानमवमन्यसे ॥

"Your heart knows of the truth and the untruth. You are indeed showing disrespect to the auspicious all-witnessing soul.

मन्यसे पापकं कृत्वा न कश्चिद्वेत्ति मामिति ।
विदन्ति चैनं देवाश्च यश्चैवान्तरपूरुषः ॥

"When committing a sin, you imagine 'Nobody knows me'. But the gods know it as well as that Person who dwells within (you).

गती रूपं च चेष्टा च आवर्ता लक्षणानि च ।
पितॄणां यानि दृश्यन्ते पुत्राणां सन्ति तानि च॥

"Gait, appearance, gesture and movement of limbs, curls and marks or indications—those characteristics that are seen in the fathers are found in the sons.

स त्वं सूनुमनुप्राप्तं साभिलापं मनस्विनम् ।
प्रेक्षमाणं कटाक्षेण किमर्थमवमन्यसे ॥

"Why do you disregard your son who has come to you, who is full of affection for you, who is noble minded and who is looking at you from the corners of his eyes?

त्वदङ्गेभ्यः प्रसूतोऽयं पुरुषात् पुरुषः परः ।
सरसीवामलेऽऽत्मानं द्वितीयं पश्य ते सुतम् ॥

"This person is born of your limbs, a man from a man. Behold your son as your second self, your reflection, as it were, in the clear waters of a lake.

मृगापकृष्टेन हि वै मृगयां परिधावता ।
अहमासादिता राजन् कुमारी पितुराश्रमे ॥

"When, O king, in the quick pursuit of an antelope you were riding fast, I, a maiden in my father's hermitage, came into your hands.

गान्धर्वेण विवाहेन विधिना पाणिमग्रहीः ।

"And you clasped my hand according to prescribed rites, in the Gandharva form of marriage.

साऽहं कुलं च शीलं च सत्यवादित्वमात्मनः ।
स्वधर्मं च पुरस्कृत्य त्वामद्य शरणं गता ॥

"I have now come to you for refuge, placing reliance on (the nobility of) your family, good conduct, truthfulness and (your adherence to) your own Dharma.

तस्मान्नार्हसि संश्रुत्य परित्यक्तुमुपस्थिताम् ।
कामं त्वया परित्यक्ता गमिष्याम्यहमाश्रमम् ।
इमं बालं तु संत्यक्तुं नार्हस्यात्मजमात्मना ॥

"Therefore, after making a promise, you may not abandon her who attends on you; well, abandoned by you, I may go back to the hermitage. But this child, your son, you cannot, in your soul, reject.'

दुष्यन्तः—

जातिश्चापि निकृष्टा ते कुलीनेति विजल्पसे ।
अश्रद्धेयमिदं वाक्यं गम्यतां यत्र चेच्छसि ॥

DUSHYANTA :—

"Your birth is of the lowest and you prate that you are of noble birth. I do not believe these words. You may go where you please."

शकुन्तला—

ममैवोत्कृष्यते जन्म दुष्यन्त तव जन्मतः ।
क्षितौ चरसि राजंस्त्वमन्तरिक्षे चराम्यहम् ।
आवयोरन्तरं पश्य मेरुसर्षपयोरिव ॥

SAKUNTALA :—

"My birth is indeed superior to your birth, O Dushyanta. You walk on the earth, O king; I move about in the sky. Look at the difference between us, as between the Meru mountain and a mustard seed.

विरूपो यावदादर्शे नात्मनो वीक्षते मुखम् ।
मन्यते तावदात्मानमन्येभ्यो रूपवत्तरम् ॥

"As long as an ugly person does not look at his own face in a mirror, so long does he consider himself as being more handsome than others.

सर्ववेदाधिगमनं सर्वतीर्थावगाहनम् ।
सत्यस्यैव च राजेन्द्र कलां नार्हति षोडशीम् ॥

"Studying all the Vedas or bathing in all the holy waters is not worth, O best of kings, even a sixteenth part of the merit of speaking the truth

न हि तीव्रतरं पापमनृतादिह विद्यते ।

"No sin is known to be more deadly than untruth.

राजन्सत्यं परो धर्मः सत्याश्च समयः परः ।
मा त्याक्षीः समयं राजन्सत्यं सङ्गतमस्तु ते ॥

"Truth is the highest Dharma, O king. Keeping the plighted word of a stipulation is higher than truth. Do not, O king, break the plighted stipulation. May truth be coupled with you.

अनृतश्चेत् प्रसङ्गस्ते श्रद्दधासि न चेत्स्वयम् ।
असाक्षिणी मन्दभागा गमिष्यामि यथा गतम् ॥

"If your association be with untruth and if you yourself do not believe me, I who am without witnesses am unfortunate, and I will go the way I came."

एतावदुक्त्वा वचनं प्रातिष्ठत शकुन्तला ।
अथान्तरिक्षे दुष्यन्तं वागुवाचाशरीरिणी ॥

Having said so far, Sakuntala rested, waiting. Then a voice from heaven, not proceeding from anyone, addressed Dushyanta:

भरस्व पुत्रं दौष्यन्तिं सत्यमाह शकुन्तला ।
भर्तव्योऽयं त्वया यस्मादस्माकं वचनादपि ।
तस्माद्भवत्वयं नाम्ना भरतो नाम ते सुतः ।
भरताद्भारती कीर्तिर्येनेदं भारतं कुलम् ॥

"Support your son Daushyanti. Sakuntala spoke the truth. As this child is to be supported by you and also because we say so, let him (your son) be called by the name of Bharata. From Bharata will spread the fame that pertains to this Bharata family."

एवमुक्त्वा ततो देवाः पुष्पवृष्टिं ववर्षिरे ॥

So saying, the gods rained flowers on him.

तच्छ्रुत्वा पौरवो वाक्यं प्रणम्य च दिवौकसः ।
पुरोहितममात्यांश्च संप्रहृष्टोऽब्रवीदिदम् ॥

Then the Paurava king hearing that speech bowed down to the gods and was full of joy; and he told his priests and ministers this:—

अहमप्येवमेवैनं जानामि सुतमात्मजम् ।
यद्यहं वचनादस्या गृह्णीयामिममात्मजम् ।
भवेद्धि शङ्का लोकस्य नैवं शुद्धो भवेदयम् ॥

"I too know this child in this manner to be my son, born of myself. If, on account only of this lady's words, I had accepted this child [redacted] my son, there would have been doubt among the people and it would not have been so clearly beyond doubt as now."

तं विशोध्य तदा राजा प्रतिजग्राह तं सुतम् ।
मूर्ध्नि चैनं समाघ्राय सस्नेहं परिषस्वजे ॥

Then, that king, having tried her, accepted him as his son; and smelling his head caressingly, embraced him with affection.

स भार्यामब्रवीच्चैव सान्त्वपूर्वमिदं वचः ।
लोकस्यायं परोक्षस्तु संबन्धो नौ पुराऽभवत् ॥
कृतो लोकसमक्षोऽद्य संबन्धो वै पुनः कृतः ।
शङ्केत माऽयं लोकोऽथ स्त्रीभावान्मयि सङ्गतम् ।
तस्मादेतन्मया चापि तच्छुद्ध्यर्थं विचारितम् ॥

And he told his wife these words with a view to conciliating her:

"The union between us which happened of old was not in the presence of the people. Union again takes place today in the presence of the people. This world might have doubted your union with me, because (of its suspicion) of the nature of women. Therefore you were questioned by me with a view to establish the truth beyond doubt.

पुत्रश्चायं वृतो राज्ये त्वमग्रमहिषी मम ॥

This son is invited to the kingship; and you become my first and foremost queen.

यच्च कोपनयोक्तोऽस्मि तत्क्षान्तं ते मया शुभे।
त्वयाऽप्येवं विशालाक्षि क्षन्तव्यं मम दुर्वचः ॥

What you spoke to me in anger, good lady, is forgiven by me. By you also must likewise be forgiven the cruel words I used. O lady with large broad eyes."

एवमुक्त्वा तु राजर्षिस्तामनिन्दितगामिनीम्।
ततोऽग्रमहिषीं कृत्वा पुत्रं शाकुन्तलं तदा।
भरतं नामतः कृत्वा यौवराज्येऽभ्यषेचयत्॥

Having spoken thus to that lady of blameless conduct, he made her his chief queen; and having given the name of Bharata to his son by Sakuntala, he crowned him as Yuvaraja (Crown Prince).

भरते भारमावेश्य कृतकृत्योऽभवन्नृपः॥

After resting the burden (of kingship) on Bharata, the king was as one whose purpose in life had been accomplished.

॥ श्रीः ॥

॥ सावित्र्युपाख्यानम् ॥

SAVITRI

[The story of Savitri, the ideal wife, is told by the sage Markandeya to Yudhishthira, the eldest of the Pandava princes. The Upakhyana occurs in the Vana Parvan of the Mahabharata and covers chapters 294 to 300. When king Asvapati prays for sons, the Goddess Savitri seems reluctant to grant his prayer, giving him a daughter instead. The reason for this reluctance appears to be to emphasise the lesson that a chaste woman brings happiness not merely to herself, to her husband and to her parents-in-law but to her parents as well. By the gift of such a daughter, the Goddess had given Savitri's father not one son but a hundred. The chief lesson of the story seems, however, to be that indomitable perseverance of a faithful wife, allied with wisdom and virtue, is victorious even over Fate and to emphasise the great truth that a true woman's love remains unconquered by death.]

आसीन्मद्रेषु धर्मात्मा सत्यसन्धो जितेन्द्रियः।
पार्थिवोऽश्वपतिर्नाम सर्वभूतहिते रतः॥

There lived in the Madra country a virtuous and truthful king called Asvapati, who had subdued his senses and devoted himself to the welfare of all living beings.

क्षमावाननपत्यश्च संतापमुपजग्मिवान्।
अपत्योत्पादनार्थं च तीव्रं नियममास्थितः।
हुत्वा शतसहस्रं स सावित्र्या मितभोजनः॥

Though endowed with patience, that king being issueless became sorrowful; and, for the purpose of obtaining a child, he practised severe austerities; only after offering oblations to Fire, accompanied with the recital of the Savitri hymn a hundred thousand times, he had his abstemious meal (every day)

एतेन नियमेनासीद्वर्षाण्यष्टादशैव तु॥

He passed eighteen years indeed in the practice of these austerities.

पूर्णे त्वष्टादशे वर्षे सावित्री तुष्टिमभ्यगात् ।
उवाच चैनं वरदा वचनं पार्थिवं तदा ।
वरं वृणीष्वाश्वपते मद्रराज यदीप्सितम् ॥

When the eighteenth year was over, the Goddess Savitri was pleased; and, eager to confer a boon, she told the king these words: "O Asvapati, king of the Madra country, choose as a boon whatever you desire."

अश्वपतिः—

पुत्रा मे बहवो देवि भवेयुः कुलपावनाः ।
तुष्टाऽसि यदि मे देवि वरमेतं वृणोम्यहम् ॥

ASVAPATI :—

"Goddess! let me have many sons who shall render my lineage sinless and holy. If, Goddess, you are pleased with me, I choose this as my boon."

सावित्री—

कन्या तेजस्विनी सौम्य क्षिप्रमेव भविष्यति ।
उत्तरं च न ते किंचिद्व्याहर्तव्यं कथंचन ।
पितामहनियोगेन तुष्टा ह्येतद्ब्रवीमि ते ॥

SAVITRI :—

"Verily, a glorious girl will soon be born (unto you), Oh good man! You must not raise any question I, who am pleased (with you), tell you this by the command of Brahma (the Grandfather)."

अन्तर्हितायां सावित्र्यां जगाम स्वपुरं नृपः ।
प्राप्ते काले तु सुषुवे कन्यां राजीवलोचनाम् ॥

When the vision of (the Goddess) Savitri was gone, the king went to his city; and there, in due time, he had a lotus-eyed girl born to him.

सावित्र्या प्रीतया दत्ता सावित्र्या हुतया ह्यपि ।
सावित्रीत्येव नामास्याश्चक्रुर्विप्रास्तथा पिता ॥

Because the child was the gift of the gratified Goddess Savitri and also because oblations were made with (the chanting of) the Savitri hymn, the Brahmins gave her the name 'Savitri'; and then the father also (called her by that name).

कालेन चापि सा कन्या यौवनस्था बभूव ह ॥

And, in course of time, the girl reached maidenhood.

तां श्रात्वा देवकन्येति ज्वलन्तीमिव तेजसा ।
न कश्चिद्वरयामास नृपतिर्दुःखितोऽभवत् ॥

Her, who looked radiant with (divine) splendour and loveliness, nobody came forward to choose as his wife, thinking that she was a divine damsel (come down on earth), and the king became sad (in consequence).

राजा—

पुत्रि प्रदानकालस्ते न च कश्चिद्वृणोति माम् ।
स्वयमन्विच्छ भर्तारं गुणैः सदृशमात्मनः ॥

THE KING :—

"Daughter! This is the (proper) time for giving you in marriage; and nobody comes and asks of me: go and choose yourself a husband who is equal unto you in (good) qualities."

एवमुक्त्वा दुहितरं गम्यतां चेत्यचोदयत् ॥

Telling his daughter this, he urged her to depart.

ततोऽभिगम्य तीर्थानि सर्वाण्येवाश्रमांस्तथा ।

आजगाम पितुर्वेश्म सावित्री सह मन्त्रिभिः ॥

Then Savitri went round all the holy places and the hermitages; and thereafter, with the ministers (sent with her), she returned to her father's place.

नारदेन सहासीनं सा दृष्ट्वा पितरं शुभा ।

उभयोरेव शिरसा चक्रे पादाभिवन्दनम् ॥

And that good girl saw her father seated along with Narada; and she bowed her head in obeisance at the feet of both of them.

नारदः—

क्व गताऽभूत्सुतेयं ते कुतश्चैवागता नृप ।

किमर्थं युवतीं भद्र न चैनां संप्रयच्छसि ॥

NARADA :—

"Where has your daughter been? And whence indeed is she returning, O king? And why have you not bestowed this maiden (in marriage), my good man?"

अश्वपतिः—

कार्येण खल्वनेनैव प्रोषिताऽद्यैव चागता ।
एतस्याः शृणु देवर्षे भर्तारं योऽनया वृतः ॥

ASVAPATI :—

"Indeed she was sent abroad for this very purpose; and she has just returned today. Listen to her, O divine sage, and hear who has been chosen by her as her husband."

सा ब्रूहि विस्तरेणेति पित्रा संचोदिताऽब्रवीत् ॥

Urged by her father to speak at length, she said:

आसीत्साल्वेषु धर्मात्मा क्षत्रियः पृथिवीपतिः ।
द्युमत्सेन इति ख्यातः पश्चादन्धो बभूव ह ॥

"There was a virtuous Kshatriya king in the country of the Salwas, who was known as Dyumatsena; and after a long time, he became blind.

विनष्टचक्षुषस्तस्य बालपुत्रस्य धीमतः ।
सामीप्येन हृतं राज्यं छिद्रेऽस्मिन्पूर्ववैरिणा ॥

"When that wise man, whose son was yet a boy, lost his eyes, his kingdom was seized by an old enemy of his who lived in the neighbourhood and took advantage of this weakness."

स बालवत्सया सार्धं भार्यया प्रस्थितो वनम् ।
तस्य पुत्रः पुरे जातः संवृद्धश्च तपोवने ।
सत्यवाननुरूपो मे भर्तेति मनसा वृतः ॥

"He went to the forest, accompanied by his wife and her darling child; that son of his, Satyavan, born in the city but brought up in the hermit's grove, has been chosen by me, with (all) my heart, as my worthy husband."

नारदः—

विवस्वानिव तेजस्वी बृहस्पतिसमो मतौ ।
महेन्द्र इव वीरश्च वसुधेव क्षमान्वितः ॥

ययातिरिव चोदारः सोमवत्प्रियदर्शनः ।
रूपेणान्यतमोऽश्विभ्यां द्युमत्सेनसुतो बली ॥

NARADA :—

"The sturdy son of Dyumatsena is brilliant like the Sun; and in intellect he is equal to the Preceptor of the gods (Brihaspati); and he is strong like mighty Indra (the King of gods); and endowed with endurance even as the Earth. He is generous like Yayati and graceful (to look at) like the Moon; and in loveliness, he ranks with the twin Aswins.

एको दोषोऽस्ति नान्योऽस्य सोऽद्यप्रभृति सत्यवान्
संवत्सरेण क्षीणायुर्देहन्यासं करिष्यति ॥

"There is one defect only and nothing else in him; this Satyavan whose life is waning will, in a year from today, lay down his body and pass away."

राजा—

एहि सावित्रि गच्छस्व अन्यं वरय शोभने ॥

THE KING :—

"Come, Savitri; my good girl! go and choose another (as husband)."

सावित्री—

दीर्घायुरथवाऽल्पायुः सगुणो निर्गुणोऽपि वा ।
सकृद्वृतो मया भर्ता न द्वितीयं वृणोम्यहम् ॥

SAVITRI :—

"Be he longlived or shortlived, endowed with good qualities or utterly lacking in them, once my husband has been chosen by me, I will not choose another."

नारदः—

स्थिरा बुद्धिर्नरश्रेष्ठ सावित्र्या दुहितुस्तव ।
नैषा चारयितुं शक्या धर्मादस्मात्कथंचन ।
प्रदानमेव तस्मान्मे रोचते दुहितुस्तव ॥

NARADA:—

"Best of men! Your daughter Savitri's mind is steadfast. She cannot be made in any way to swerve from this righteous path (of hers). Therefore I like that your daughter should be given away (in marriage) presently without any ado."

एवमुक्त्वा समुत्पत्य नारदस्त्रिदिवं गतः ॥

Having spoken thus, Narada ascended into the sky and reached Heaven.

मेध्यारण्यं स गत्वा च द्युमत्सेनाश्रमं नृपः ।
तत्रापश्यन्महाभागं चक्षुर्हीनं नृपं तदा ॥

And the king (Ąsvapati) went to the Medhya forest and reached the hermitage of Dyumatsena; and there he saw that noble king who had lost his eyesight.

वाचा सुनियतो भूत्वा राजा राजानमब्रवीत् ।
सावित्री नाम कन्येयं स्नुषार्थे त्वं गृहाण मे ॥

The king (Asvapati) spoke to the king (Dyumatsena) in very humble words: "Please accept this my daughter Savitri as your daughter-in-law."

द्युमत्सेनः—

च्युताः स्म राज्याद्वनवासमाश्रिताः
चराम धर्मं नियतास्तपस्विनः ।
कथं त्वनर्हा वनवासमाश्रमे
सहिष्यति क्लेशमिमं सुता तव ॥

DYUMATSENA:—

"We are bereft of our kingdom and have taken to forest life; and we live the righteous life of hermits who curb their senses. How will your daughter, who is too delicate to suffer, endure the hardships of forest life in a hermitage?"

अश्वपतिः—

सुखं च दुःखं च भवाभवात्मकं
यदा विजानाति सुताऽहमेव च ।
न मद्विधे युज्यति वाक्यमीदृशं
विनिश्चयेनाभिगतोऽस्मि ते नृप ॥

ASVAPATI :—

"My daughter knows well, even as I do, that joy and sorrow are alike transient by nature; words like these are not for speaking to such as I. I have come to you, O king, with a firm resolve."

द्युमत्सेनः—

पूर्वमेवाभिलषितः संबन्धो मे त्वया सह ।
भ्रष्टराज्यस्त्वहमिति तत एतद्विचारितम् ॥

DYUMATSENA :—

"Alliance (by marriage) with you was desired by me long ago; but I am now bereft of my kingdom, hence this doubt and hesitation."

यथाविधि समुद्वाहं कारयामासतुर्नृपौ ॥

And the two kings celebrated the wedding in accordance with the prescribed rites.

दत्त्वा सोऽश्वपतिः कन्यां ययौ परमया मुदा।

After giving his daughter away, Asvapati went home supremely happy.

सत्यवानपि तां भार्यां लब्ध्वा सर्वगुणान्विताम्।
मुमुदे सा च तं लब्ध्वा भर्तारं मनसेप्सितम् ॥

And Satyavan also was glad, as he had for wife a woman endowed with all good qualities; and she was glad, having him as her husband, whom she had desired in her heart.

सर्वकामक्रियाभिश्च सर्वेषां तुष्टिमादधे।
श्वश्रूं शरीरसत्कारैः सर्वैराच्छादनादिभिः ॥

श्वशुरं देवसत्कारैर्वाचः संयमनेन च।
रहश्चैवोपचारेण भर्तारं पर्यतोषयत् ॥

By doing what was expected of her by all persons, she pleased them all: she pleased her mother-in-law by attending on her and by helping her to dress and by all other acts of service; she pleased her father-in-law by honouring him as a god and serving him reverently and also by restraint of speech in his presence; and she pleased her husband by attending privately to his wants.

गणयन्त्याश्च सावित्र्या दिवसे दिवसे गते ।
यद्वाक्यं नारदेनोक्तं वर्तते हृदि नित्यशः ॥

As day passed after day, Savitri keeping count, those words spoken by Narada were ever present in her mind.

चतुर्थेऽहनि मर्तव्यमिति संचिन्त्य भामिनी ।
व्रतं त्रिरात्रमुद्दिश्य दिवारात्रं स्थिताऽभवत् ॥

On considering that death must come on the fourth day thereafter, she undertook the *Trirattra* (three-night) fast and remained without food both day and night.

तं श्रुत्वा नियमं तस्या भृशं दुःखान्वितो नृपः ॥

When the king heard of that vow of hers, he was very much pained.

अतितीव्रोऽयमारम्भः त्वयाऽऽरब्धो नृपात्मजे ।
तिसृणां वसतीनां हि स्थानं परमदुष्करम् ॥

व्रतं भिन्धीति वक्तुं त्वां नास्मि शक्तः कथंचन।
पारयस्वेति वचनं युक्तमस्मद्विधो वदेत्॥

"Princess! what has just now been begun by you is an extremely difficult task. It is very hard to fast for three days and nights. Anyhow I cannot tell you 'break your vow'; what is proper for people like me to say now is, 'may you fulfil your vow.'"

एवमुक्त्वा द्युमत्सेनो विरराम महामनाः॥

Having said this, the noble-minded Dyumatsena became silent.

तिष्ठन्ती चैव सावित्री काष्ठभूतेव लक्ष्यते॥

And Savitri, who was fasting, looked (unperturbed) like a block of wood.

अद्य तद्दिवसं चेति हुत्वा दीप्तं हुताशनम्।
ततः सर्वान् द्विजान् वृद्धान् श्वश्रूं श्वशुरमेव च।
अभिवाद्यानुपूर्व्येण प्राञ्जलिर्नियता स्थिता॥

Saying to herself, 'Today is that day', she offered oblations to the blazing Fire; and then she made obeisances to all the Brahmins and to the elders and to her mother-in-law and to her father-in-law in

the proper order; and folding the palms of her hands together in adoration, she stood by reverently.

अवैधव्याशिषस्ते तु साविञ्यर्थं हिताः शुभाः ।
ऊचुस्तपस्विनस्सर्वे प्रत्यगृह्णात् तपस्विनी ॥

And all the ascetics pronounced over Savitri kindly and auspicious benedictions that she might never be widowed; and the austere lady took their blessings.

ततस्तु श्वश्रूश्वशुरावूचतुस्तां नृपात्मजाम् ।
एकान्तमास्थितां वाक्यं व्रतं तत्पारितं त्वया ।
आहारकालः संप्राप्तः क्रियतां यदनन्तरम् ॥

Then her mother-in-law and her father-in-law spoke these words to that princess who had retired to a lonely place: "The vow has been kept by you; the time for breaking the fast has arrived. Please do what has to be done next."

सावित्री—

अस्तं गते मयाऽऽदित्ये भोक्तव्यं कृतकामया ॥

SAVITRI:—

"With my desires fulfilled, I must take food only when the sun sets."

एवं संभाषमाणायाः सावित्र्या भोजनं प्रति ।
स्कन्धे परशुमादाय सत्यवान्प्रस्थितो वनम् ॥

When Savitri was thus talking about her food, Satyavan was starting for the forest, bearing an axe on his shoulder.

सावित्री त्वाह भर्तारं नैकस्त्वं गन्तुमर्हसि ।
सह त्वया गमिष्यामि न हि त्वां हातुमुत्सहे ॥

And Savitri said to her husband: "You must not go alone; I will go with you; I dare not let you go (alone)."

सत्यवान्—

वनं न गतपूर्वं ते दुःखः पन्थाश्च भामिनि ।
व्रतोपवासक्षामा च कथं पद्भ्यां गमिष्यसि ॥

SATYAVAN :—

"You have not been to the forest before; and the path is hard, my dear; you who must be exhausted by the fast you have gone through, how can you come (with me) walking?"

सावित्री—

उपवासाच्च मे ग्लानिर्नास्ति चापि परिश्रमः ।
गमने च कृतोत्साहां प्रतिषेद्धुं न माऽर्हसि ॥

SAVITRI :—

"I do not feel exhausted because of the fast, and this is not much of an exertion, pray, do not prevent me who am eager to go (with you)."

सत्यवान्—

यदि ते गमनोत्साहः करिष्यामि तव प्रियम् ।
मम त्वामन्त्रय गुरून् मां दोषः स्पृशेदयम् ॥

SATYAVAN :—

"If you are eager to go (with me), I shall meet your wishes; obtain permission from my elders, so that no blame may be attached to me."

साऽभिवाद्याब्रवीच्छ्वश्रूं श्वशुरं च महाव्रता ।
अयं गच्छति मे भर्ता फलाहारो महावनम् ॥

इच्छेयमभ्यनुज्ञाता आर्यया श्वशुरेण ह ।
अनेन सह निर्गन्तुं प्रस्थितश्च सुतस्तव ॥

And that lady who had fulfilled a great vow made obeisance to her mother-in-law and to her father-in-law and said:

"My husband here goes to the big forest for gathering fruits; permitted by you, madam, and by my father-in-law, I desire to go out with him, and your son has just started.

संवत्सरः किञ्चिदूनो न निष्क्रान्ताऽहमाश्रमात् ।
वनं कुसुमितं द्रष्टुं परं कौतूहलं हि मे ॥

"Almost a full year is past; and I have not gone out of (our) hermitage; I am very eager to see the forest in bloom."

द्युमत्सेनः—

यदाप्रभृति सावित्री पित्रा दत्ता स्नुषा मम ।
नानयाऽभ्यर्थनायुक्तमुक्तपूर्वं स्मराम्यहम् ॥

DYUMATSENA:—

"Since Savitri was given away by her father as my daughter-in-law, I do not remember to have heard her request me for any favour.

तदेषा लभतां कामं यथाभिलषितं वधूः ॥

"So let her, my daughter-in-law, have her wish and obtain what she eagerly desires.

उभाभ्यामभ्यनुज्ञाता सा जगाम यशस्विनी ।
सह भर्त्रा हसन्तीव हृदयेन विदूयता ॥

And having obtained permission from both (her parents-in-law), the renowned lady went along with her husband apparently happy but with an aching heart.

सा वनानि विचित्राणि ददर्श विपुलेक्षणा ।
अनुव्रजन्ती भर्तारं तं च कालमवेक्षती ॥

With her eyes wide open, she saw the wonderful forest regions, walking beside her husband in expectation of that (dread) hour.

अथ भार्यासहायस्स फलान्यादाय वीर्यवान् ।
कठिनं पूरयामास ततः काष्ठान्यपाटयत् ॥

Then aided by his wife, Satyavan gathered fruits and filled the cooking pot with them; and, being strong, he took to hewing wood.

तस्य पाटयतः काष्ठं जज्ञे शिरसि वेदना ॥

As he was hewing wood, he felt his head ache.

सोऽभिगम्य प्रियां भार्यामुवाच श्रमपीडितः ।
व्यायामेन ममानेन जाता शिरसि वेदना ।
शूलैरिव शिरो विद्धं न स्थातुं शक्तिरस्ति मे ॥

Weary with exertion, he walked up to his loving wife and said: "Because of this exertion, I have pain in my head; and my head is splitting with pain, as if it is pierced by many spears. I am not able to stand."

सा समासाद्य सावित्री भर्तारमुपगम्य च ।
उत्सङ्गेऽस्य शिरः कृत्वा निषसाद महीतले ॥

And Savitri ran up to her husband; and, coming near him, she sat on the ground, resting his head on her lap.

मुहूर्तादेव चापश्यत्पुरुषं रक्तवाससम् ।
श्यामावदातं रक्ताक्षं पाशहस्तं भयावहम् ।
स्थितं सत्यवतः पार्श्वे निरीक्षन्तं तमेव च ॥

And presently she saw the dark and dreadful form of a man with blood-red eyes who, clad in blood-red, robes and holding a noose in his hand, was standing near Satyavan and staring at him.

तं दृष्ट्वा सहसोत्थाय भर्तुर्न्यस्य शनैः शिरः ।
कृताञ्जलिरुवाचार्ता हृदयेन प्रवेपती ॥

On seeing him, she was stricken with grief and arose quickly, placing her husband's head gently down; and folding the palms of her hands in reverence, she spoke, trembling in her heart:

दैवतं त्वाऽभिजानामि वपुरेतद्ध्यमानुषम् ।
कामया ब्रूहि देवेश कस्त्वं किं च चिकीर्षसि ॥

"I know you to be a divine being; for this form is not human. O great God! tell me, if you please, who you are and what you intend to do."

यमः—

पतिव्रताऽसि सावित्रि तथैव च तपोन्विता ।
अतस्त्वामभिभाषामि विद्धि मां त्वं शुभे यमम् ॥

YAMA:—

"You are devoted to your husband, Savitri! And besides, you have acquired merit by your austerities. Hence it is that I talk with you. Know me, good lady, as Death (Yama)."

अयं ते सत्यवान्भर्ता क्षीणायुः पार्थिवात्मजः ।
नेष्यामि तमहं बद्ध्वा विद्ध्येतन्मे चिकीर्षितम् ॥

"The years of this prince, Satyavan, your husband, have run out. I will bind him (with my noose) and take him away with me. Know this to be my intention."

सावित्री—

श्रूयते भगवन्दूतास्तवागच्छन्ति मानवान् ।
नेतुं किल भवान्कस्मादागतोऽसि स्वयं प्रभो ॥

SAVITRI:—

"O holy one! Your messengers come to take human beings away, so we have heard. Then how is it, O lord, that you have come in person?"

इत्युक्तः पितृराजस्तां भगवान्स्वचिकीर्षितम् ।
यथावत्सर्वमाख्यातुं तत्प्रियार्थं प्रचक्रमे ॥

Thus questioned, the holy king of the manes (Pitrs) began, for the sake of pleasing her, to acquaint her duly with all his intentions.

अयं च धर्मसंयुक्तो रूपवान्गुणसागरः ।
नार्हो मत्पुरुषैर्नेतुमतोऽस्मि स्वयमागतः ॥

"This lovely person has always been righteous; he is an ocean of good qualities; it is not fair to him to ask my men to fetch him (to my abode). Hence I have come in person."

ततः सत्यवतः कायात्पाशबद्धं वशंगतम् ।
अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात् ॥

Then, (Yama) Death forcefully plucked out from Satyavan's body, his 'essential body' which was of the size of a thumb and which was bound by the noose and rendered submissive.

ततः समुद्धृतप्राणं गतश्वासं हतप्रभम् ।
निर्विचेष्टं शरीरं तद्बभूवाप्रियदर्शनम् ॥

Then, his body, whence life had been withdrawn and whence breath had gone, lost its lustre and lay there inert; and it was a sad sight.

यमस्तु तं ततो बद्ध्वा प्रयातो दक्षिणामुखः ॥

And (Yama) Death, holding him bound (with the noose), went southwards.

सावित्री चैव दुःखार्ता यममेवान्वगच्छत ।
भर्तुः शरीररक्षां च विधाय हि तपस्विनी ॥

And afflicted with sorrow, Savitri who had performed austerities followed Death (Yama), after arranging for the safety of her husband's body.

यमः—

निवर्त गच्छ सावित्रि कुरुष्वास्यौर्ध्वदैहिकम् ।
कृतं भर्तुस्त्वयाऽऽनृण्यं यावद्गम्यं गतं त्वया ॥

YAMA :—

"Turn back and go, Savitri, and perform the funerals of this person; your duties to your husband have been discharged by you; and you have gone as far as one should go."

सावित्री—

यत्र मे नीयते भर्ता स्वयं वा यत्र गच्छति ।
मया च तत्र गन्तव्यमेष धर्मः सनातनः ॥

SAVITRI :—

"Whither my husband is led away, and whither he goes of his own accord, thither I must go; this is the ancient path of duty.

तपसा गुरुभक्त्या च भर्तुः स्नेहाद्व्रतेन च ।
तव चैव प्रसादेन न मे प्रतिहता गतिः॥

"Because of my austerities and my pious feelings towards my elders and because of my love for my husband and my constancy, and also because of your favour, my path is not obstructed.

नानात्मवन्तस्तु वने चरन्ति

धर्मं च वासं च परिश्रमं च ।

विज्ञानतो धर्ममुदाहरन्ति

तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥

एकस्य धर्मेण सतां मतेन

सर्वे स्म तं मार्गमनुप्रपन्नाः ।

मा वै द्वितीयं मा तृतीयं च वाञ्छे

तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥

"It is not those who have no self-control that practise in the forests the virtues of married life, or of bachelor life in the preceptor's hermitage or of a life of renunciation (Sannyasa). And they describe married life (Grahastha and Vanaprastha) to be the source of self-enlightenment. Therefore good people say that married life is the most important. Because of the virtues of married life, lived in a manner approved of by the good, all of us follow that one path. I do not desire (to follow) either the second or the third path (above mentioned), because good people say that married life is the most important."

यमः –

निवर्त तुष्टोऽस्मि तवानया गिरा
वरं वृणीष्वेह विनाऽस्य जीवितम् ॥

YAMA :—

"Turn back; I am pleased with this speech of yours. Choose a boon now, other than the life of this person."

सावित्री—

विनष्टचक्षुः श्वशुरो ममाश्रमे
स लब्धचक्षुर्बलवान्भवेन्नृपः ॥

SAVITRI :—

"My father-in-law lives in a hermitage bereft of sight. Let that king regain his sight and become powerful."

यमः—

यथा त्वयोक्तं भविता च तत्तथा
निवर्त गच्छस्व न ते श्रमो भवेत् ॥

YAMA :—

"Even as you have asked, so let it be. Turn back and go, so that you may not experience any fatigue."

सावित्री

श्रमः कुतो भर्तृसमीपतो हि मे
सुरेश भूयो वचनं निबोध मे ।
न चाफलं सत्पुरुषेण सङ्गतं
ततः सतां संनिवसेत्समागमे ॥

SAVITRI :—

"Where is any fatigue for me in the proximity of my husband? Great God! Listen to my words again. The company of a good man is not fruitless; therefore should one live where good people gather together."

यमः—

मनोऽनुकूलं बुधबुद्धिवर्धनम्
त्वया यदुक्तं वचनं हिताश्रयम् ।
विना पुनः सत्यवतोऽस्य जीवितं
वरं द्वितीयं वरयस्व भामिनि ॥

YAMA :—

"The words that you have spoken are pleasing to the mind and they provoke the thoughts of wise men as they deal with (human) welfare; choose a second boon, my dear girl, excepting again the life of this Satyavan."

सावित्री—

स्वमेव राज्यं लभतां स पार्थिवः
जह्यात्स्वधर्मांश्च च मे गुरुर्यथा।

SAVITRI :—

"And may the king my father-in-law obtain his own kingdom so that he might not cease from his proper duties (as a king)."

यमः—

स्वमेव राज्यं प्रतिपत्स्यतेऽचिरात्
न च स्वधर्मात्परिहास्यते नृपः।
कृतेन कामेन मया नृपात्मजे
निवर्त गच्छस्व न ते श्रमो भवेत्॥

YAMA :—

"The king will certainly get back his own kingdom before long; and he will not fail in his own duties (as a king). Princess! With your wishes granted by me, turn back and go, so that you may not experience any fatigue."

सावित्री—

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ।
सन्तस्त्वेषाप्यमित्रेषु दयां प्राप्तेषु कुर्वते ॥

SAVITRI :—

"Absence of malice towards all living things, in deed and thought and word; benevolence and gift-giving—these constitute the immutable conduct of the good. The good folk are merciful even to the enemies who confront them."

यमः—

पिपासितस्येव भवेद्यथा पयः
तथा त्वया वाक्यमिदं समीरितम् ।
विना पुनः सत्यवतोऽस्य जीवितं
वरं वृणीष्वेह शुभे यदिच्छसि ॥

YAMA :—

"These words now spoken by you are like water to one who is thirsty. Good lady, excepting again the life of this Satyavan, choose another boon now if you like."

सावित्री—,

मामानपत्यः पृथिवीपतिः पिता
भवेत्पितुः पुत्रशतं तथौरसम् ॥

SAVITRI :—

"My father the king has no son. May a hundred sons be born to my father!"

यमः—

शतं सुतानां पितुरस्तु ते शुभे
निवर्त दूरं हि पथस्त्वमागता ॥

YAMA :—

"Good girl! Your father will have a hundred sons. Return, for you have come a long way (with me)"

सावित्री—

न दूरमेतन्मम भर्तृसंनिधौ
मनो हि मे दूरतरं प्रधावति ।
अथ व्रजन्नेव गिरं समुद्यतां
मयोच्यमानां शृणु भूय एव च ॥

SAVITRI :—

"This is no distance when I am in the presence of my husband; it is my mind that travels farther. Therefore, once again, listen to the words that I shall speak, raising my voice, even as you go.

विवस्वतस्त्वं तनयः प्रतापवान्
ततो हि वैवस्वत उच्यसे बुधैः ।
समेन धर्मेण चरन्ति ताः प्रजाः
ततस्तवेहेश्वर धर्मराजता ॥

"You are an illustrious son of the Sun God (Vivasvan); and you are therefore called Vaivasvata by the wise. The subjects of your kingdom have equal justice; and hence, O lord, is your title established as (Dharma Raja) 'The Prince of Virtue'.

आत्मन्यपि न विश्वासस्तथा भवति सत्सु यः ।
तस्मात्सत्सु विशेषेण सर्वः प्रणयमिच्छति ॥

"The confidence that a person has in good people, he does not have even in himself. Therefore everybody wishes specially to be in the loving company of the good."

यमः—

उदाहृतं ते वचनं यदङ्गने
शुभे न तादृक् त्वदृते श्रुतं मया ।
अनेन तुष्टोऽस्मि विनाऽस्य जीवितम्
वरं चतुर्थं वरयस्व, गच्छ च ॥

YAMA :—

"Good girl! I have not heard such words spoken except by you. I am pleased with these words. Excepting this person's life, ask for a fourth boon, and go away."

सावित्री—

ममात्मजं सत्यवतस्तथौरसं
शतं सुतानां वरयामि ते वरम् ॥

SAVITRI :—

"Then, I ask this boon from you, a hundred sons for me born of Satyavan's loins."

यमः—

शतं सुतानां बलवीर्यशालिनां
भविष्यति प्रीतिकरं तवाबले।
परिश्रमस्ते न भवेन्नृपात्मजे
निवर्त दूरं हि पथस्त्वमागता॥

YAMA :—

"Gentle lady! you will have a hundred sons strong and valiant, who will make you happy. Princess! you must not feel tired and weary: therefore return. You have already come a long distance."

सावित्री—

सतां सक्रिन्नाफलः संगमोऽस्ति
सद्भ्यो भयं नानुकुर्वन्ति सन्तः।
सन्तो हि सत्येन नयन्ति सूर्यं
सन्तो भूमिं तपसा धारयन्ति॥

SAVITRI :—

"To good people, the company of the good is never fruitless. Good people have nothing to fear from the good. It is good people who, by their truthfulness lead the

Sun on his path; and it is they who sustain the earth by their practice of austerities.

> न च प्रसादः सत्पुरुषेषु मोघः
> तस्मात्सन्तो रक्षितारो भवन्ति ॥

"The graciousness of good men is never in vain. Therefore the good are (our) saviours."

यमः—

> यथा यथा भाषसि धर्मसंहितम्
> मनोनुकूलं सुपदं महार्थवत् ।
> तथा तथा मे त्वयि भक्तिरुत्तमा
> वरं वृणीष्वाप्रतिमं पतिव्रते ॥

YAMA :—

"As often as you speak good words of great meaning which, dealing with righteous conduct, are pleasing to the mind, so often do I have a feeling of supreme reverence for you. Ask for a unique boon, O chaste lady!"

सावित्री—

वरातिसर्गः शतपुत्रता मम
त्वयैव दत्तो ह्रियते च मे पतिः ।
वरं वृणे जीवतु सत्यवानयं
तवैव सत्यं वचनं भविष्यति ॥

SAVITRI :—

"The granted boon provides me with a hundred sons; by you is that boon given and my husband taken away (at the same time). I choose my boon. Let this Satyavan live; your word must needs prove true."

तथेत्युक्त्वा तु तं पाशं मुक्त्वा वैवस्वतो यमः ।
एष भद्रे मया मुक्तो भर्ता ते कुलनन्दिनि ॥

अरोगस्तव नेयश्च सिद्धार्थः स भविष्यति ।
चतुर्वर्षशतायुश्च त्वया सार्धमवाप्स्यति ॥

त्वयि पुत्रशतं चैव सत्यवाञ्जनयिष्यति ।
एवं तस्यै वरं दत्त्वा स्वमेव भवनं ययौ ॥

Yama, son of Vivasvan, said 'So be it' and unleashed the noose (that bound Satyavan); and he granted her the (desired)

boon in these words: "Good lady, who brings delight to your family, this your husband is now released. He will be free from disease and, guided by you, he will achieve his purpose in life. And he will, along with you, live four hundred years. Satyavan will certainly have a hundred sons by you," and then he went (alone) to his own place.

सावित्र्यपि जगामास्था भर्तुः शावं कलेवरम् ॥

And Savitri went back to where her husband's dead body was.

सा भूमौ प्रेक्ष्य भर्तारमुपसृत्योपगृह्य च ।
उत्सङ्गे शिर आरोप्य भूमावुपविवेश ह ॥

Seeing her husband lying on the ground, she approached him and gently lifted him up and sat on the ground, placing his head on her lap.

संज्ञां च स पुनर्लब्ध्वा सावित्रीमभ्यभाषत ।
सुचिरं बत सुप्तोऽस्मि किमर्थं नावबोधितः ।
क्व चासौ पुरुषः श्यामो योऽसौ मां संचकर्ष ह ॥

And he regained consciousness and spoke to Savitri. "I have, alas, slept very long. Why did you not wake me up? And where is that dark person who took me away?"

सावित्री—

सुचिरं त्वं प्रसुप्तोऽसि गतः स भगवान्यमः ।
विश्रान्तोऽसि महाभाग विगाढां पश्य शर्वरीम् ॥

SAVITRI :—

"You have been in deep sleep for a long time; and the holy God of Death (Yama) is gone away. You are very tired, my blessed lord. Look, it is now late in the night."

उपलभ्य ततः संज्ञां सुखसुप्त इवोत्थितः ।
दिशः सर्वा वनान्तांश्च निरीक्ष्योवाच सत्यवान् ॥

Then with consciousness regained, Satyavan rose up as from deep sleep and looked round in all directions at the forest regions about him and said:

फलाहारोऽसि निष्क्रान्तस्त्वया सह सुमध्यमे ।
ततः पाटयतः काष्ठं शिरसो मे रुजाऽभवत् ॥

शिरोऽभितापसन्तप्तः स्थातुं चिरमशक्नुवन् ।
तवोत्सङ्गे प्रसुप्तोऽस्मि इति सर्वं स्मरे शुभे ॥

"I came here with you to gather fruits, my lovely one! and then, when I was cutting wood, I had a shooting pain in my head. Oppressed by this ache, I was not able to stand even for a while, and I fell asleep on your lap. All this I remember, my good woman.

ततोऽपश्यं तमोघोरं पुरुषं च महौजसम् ।
तद्यदि त्वं विजानासि किं तद्ब्रूहि सुमध्यमे ।
स्वप्नो मे यदि वा दृष्टो यदि वा सत्यमेव तत् ॥

"Then I saw the dreadfully dark form of a superior being If you know what it was, my lovely one, please tell me about it, whether what I saw was a dream or whether it was really true."

तमुवाचाथ सावित्री रजनी व्यवगाहते ।
श्वस्ते सर्वं यथावृत्तमाख्यास्यामि नृपात्मज ॥

यदि नोत्सहसे गन्तुं सरुजं त्वां हि लक्षये ।
श्वः प्रभाते वने दृश्ये यास्यावोऽनुमते तव ॥

Then Savitri answered him: "The night is far advanced. Tomorrow, prince, I will tell you everything as it happened. If you are not able to return home now, for, I see that you are suffering from pain, we will go, if you please, at break of dawn when the forest paths are visible."

सत्यवान्—

शिरोरुजा निवृत्ता मे स्वस्थान्यङ्गानि लक्षये ।
मातापितृभ्यामिच्छामि संयोगं त्वत्प्रसादजम् ॥

SATYAVAN :—

"My headache is gone; and I feel my limbs refreshed; and if you are pleased to help me, I desire to be again with my father and my mother.

व्यक्तमाकुलया बुद्ध्या प्रज्ञाचक्षुः पिता मम ।
एकैकमस्यां वेलायां पृच्छत्याश्रमवासिनम् ॥

"Certainly, my father who has (only) wisdom for eyes will, with a distressed mind, be at this moment questioning the residents of the hermitages one by one (about me).

तयोः प्रियं मे कर्तव्यमिति जीवामि चाप्यहम् ।
कामये दर्शनम् पित्रोर्याहि सावित्रि मा चिरम्॥

"I live because it is my duty to make them happy. I long to see my parents. Savitri! come, do not tarry."

सावित्री तत उत्थाय केशान्संयम्य भामिनी ।
पतिमुत्थापयामास बाहुभ्यां परिगृह्य वै ॥
वामे स्कन्धे तु वामोरुर्भर्तुर्बाहुं निवेश्य च ।
दक्षिणेन परिष्वज्य जगाम गजगामिनी ॥

Then Savitri arose and gathered her tresses into a knot; and the good lady took hold of her husband's hands and helped him to stand; then she placed his (left) arm over her left shoulder and her right arm round his body and walked lovely along with an elephant's gait.

स्वस्थोऽस्मि बलवानस्मि दिदृक्षुः पितरावुभौ ।
ब्रुवन्नेव त्वरायुक्तः संप्रायादाश्रमं प्रति ॥

"I am quite all right; I feel strong. I am anxious to see both my parents." So saying, in great hurry he walked towards the hermitage.

एतस्मिन्नेव काले तु द्युमत्सेनो महाबलः ।
लब्धचक्षुः पुत्रहेतोः परामार्तिं जगाम च ॥

At the same time, Dyumatsena got his eye-sight back and felt very strong, but he grew exceedingly anxious concerning his son.

यथाऽस्य भार्या सावित्री तपसा च दमेन च ।
आचारेण च संयुक्ता तथा जीवति सत्यवान् ।
एवमाश्वासितस्तैस्तु सत्यवाग्भिस्तपस्विभिः ॥

"Satyavan is certainly alive, because his wife Savitri is of good conduct and has great powers of austerity and self-control." Thus was he comforted by those hermits who (always) speak the truth.

ततो मुहूर्तात्सावित्री भर्त्रा सत्यवता सह ।
आजगामाश्रमं रात्रौ प्रहृष्टा प्रविवेश ह ॥

Then, in a short while, Savitri, with her husband Satyavan, reached the hermitage and entered it with a glad heart.

ततो राज्ञा सहासीनाः सर्वे ते वनवासिनः ।
जातकौतूहलाः [पार्थ] पप्रच्छुर्नृपतेः सुतम् ॥

Then all the residents of that grove who were there along with the king were eager to know what happened and they questioned the king's son:

प्रागेव नागतं कस्मात्सभार्येण त्वया विभो ।
संतापितः पिता माता वयं चैव नृपात्मज ।
कस्मादिति न जानीमस्तत्सर्वं वक्तुमर्हसि ॥

"Lord! why did you not return earlier with your wife? Prince! your father and your mother and we too were all anxious, we do not know why. You must tell us all about it."

सत्यवान्—

पित्राऽहमभ्यनुज्ञातः सावित्रीसहितो गतः ।
अथ मेऽभूच्छिरोदुःखं वने काष्ठानि भिन्दतः ॥
सुप्तश्चाहं वेदनया चिरमित्युपलक्षये ।
अतो चिरागमनं नान्यदस्तीह कारणम् ॥

SATYAVAN :—

"Permitted by my father, I went out with Savitri; and when I was hewing wood in the forest I had head-ache; with pain in the head, I slept for a long time, as I see it now. Hence my return so late in the night. There is no other reason for it."

गौतमः—

अकस्माच्चक्षुषः प्राप्तिर्द्युमत्सेनस्य ते पितुः ।
नास्य त्वं कारणं वेत्सि सावित्री वक्तुमर्हति ॥
त्वां हि जानामि सावित्रि सावित्रीमिव तेजसा ।
रहस्यं यदि ते नास्ति किंचिदत्र वदस्व नः ॥

GAUTAMA :—

"For no apparent reason, your father Dyumatsena has regained eye-sight. You do not know why. Savitri must tell us. I know, Savitri, that in glory, you are like the Goddess Savitri. It it be no secret of yours, please tell us a little about it."

सावित्री—;

एवमेतद्यथा वेत्थ संकल्पो नान्यथा हि वः ।
न हि किंचिद्रहस्यं मे श्रूयतां तथ्यमेव तत् ॥

SAVITRI :—

"It is just as you know. Your wishes never turn contrary. I have no secret whatsoever. Listen to the truth.

मृत्युर्मे पत्युराख्यातो नारदेन महात्मना ।
स चाद्य दिवसः प्राप्तस्ततो नैनं जहाम्यहम् ॥

"By high-souled Narada was foretold my husband's death. Today was that (fatal) day. Therefore I did not leave his side.

सुप्तं चैनं यमः साक्षादुपागच्छत्सकिंकरः ।
स एनमनयद्बद्ध्वा दिशं पितृनिषेविताम् ॥

"When he was asleep, Yama, (though) having (many) attendants, came in person and bound him and led him away in the (southern) direction where the manes of the departed reside.

अस्तौषं तमहं देवं सत्येन वचसा विभुम् ।
पञ्च वै तेन मे दत्ता वराः शृणुत तान्मम ॥

"And I praised that omnipotent God in truthful words; and five boons were granted to me by him. Hear from me what they are.

चक्षुषी च स्वराज्यं च द्वौ वरौ श्वशुरस्य मे ।
लब्धं पितुः पुत्रशतं पुत्राणां चात्मनः शतम् ॥
चतुर्वर्षशतायुर्मे भर्ता लब्धश्च सत्यवान् ।
भर्तुर्हि जीवितार्थं तु मया चीर्णं त्विदं व्रतम् ॥

"Two boons for my father-in-law, his two eyes and his own kingdom (which he had lost); and for my father, a hundred sons were obtained; and for me, a hundred sons and my husband Satyavan back again with four hundred years to live. It is for saving my husband's life that this vow was observed by me.

एतत्सर्वं मयाऽऽख्यातं कारणं विस्तरेण वः ॥

"This full explanation (of the happenings) has been set forth at length by me to you."

निमज्ज्यमानं व्यसनैस्त्वया कुलं
समुद्धृतं साध्वि पुनः कुलीनया ।
तथा प्रशस्य ऋषयो नरेन्द्र-
मामन्त्र्य जग्मुर्मुदिताः स्वमालयम् ॥

"By you, good lady, born of a noble family, this family which was sinking under a load of miseries has been lifted up and saved." So praising her, the sages took leave of the good king and returned to their homes with gladdened hearts.

तस्यां रात्र्यां व्यतीतायामुदिते सूर्यमण्डले ।
कृतपौर्वाह्णिकाः सर्वे समेयुस्ते तपोधनाः ॥
तदेव सर्वं सावित्र्या महाभाग्यं महर्षयः ।
द्युमत्सेनाय नातृप्यन्कथयन्तः पुनः पुनः ॥

When that night was past, and the sun had risen, all the sages gathered together after performing the rites prescribed for the forenoon; and the great sages were not tired of telling Dyumatsena again and again all about that great achievement of Savitri's.

ततः प्रकृतयः सर्वाः साल्वेभ्योऽभ्यागता नृपम्।
आचख्युर्निहतं चैव स्वेनामात्येन तं द्विषम् ॥

ऐकमत्यं च सर्वस्य जनस्य स्वं नृपं प्रति ।
सचक्षुर्वाऽप्यचक्षुर्वा स नो राजा भवत्विति ॥

Then all the ministers came from the country of the Salvas to see their king; and they told him of his enemy having been killed by his own minister and of the unanimous desire of all the people concerning their own king, namely, "with or without eyesight, he (alone) should be our king."

अनेन निश्चयेनेह वयं प्रस्थापिता नृप ।
अध्यास्व चिररात्राय पितृपैतामहं पदम् ॥

"O king! we have been sent here on this resolute purpose. Occupy for long days the throne of your father and your forefathers."

चक्षुष्मन्तं च तं दृष्ट्वा विस्मयोत्फुल्ललोचनाः ॥

And when they saw him with eyesight restored, their eyes were bright with wonder.

ततोऽभिवाद्य तान्वृद्धान्द्विजांस्तैश्चाभिपूजितः ।
प्रययौ नगरं शैब्या सावित्र्या सेनया वृतः ॥

And then he made his obeisance to those old Brahmins and was in turn honoured by them; and, surrounded by his army, he left for his city with (his queen) Saibi and with Savitri.

ततोऽभिषिषिचुः प्रीत्या द्युमत्सेनं पुरोहिताः ।
पुत्रं चास्य महात्मानं यौवराज्येऽभ्यषेचयन् ॥

And the priests gladly anointed Dyumatsena as king and anointed his worthy son as (Yuvaraja) Crown Prince.

ततः कालेन महता सावित्र्याः कीर्तिवर्धनम् ।
तद्वै पुत्रशतं जज्ञे भ्रातॄणामभवच्छतम् ॥

Then after a long time, a hundred sons were born to Savitri and they grew in fame; and she had a hundred brothers.

एवमात्मा पिता माता श्वश्रूः श्वशुर एव च ।
भर्तुः कुलं च सावित्र्या सर्वं कृच्छ्रात्समुद्धृतम् ॥

Thus, by Savitri, her own self, her father, her mother, her mother-in-law and her father-in-law and also her husband's family were all saved from calamity.

यश्चेदं शृणुयाद्भक्त्या सावित्र्याख्यानमुत्तमम् ।
स सुखी सर्वसिद्धार्थो न दुःखं प्राप्नुयान्नरः ॥

And, whoever it be who listens with devotion to this excellent story of Savitri, that person will attain to happiness and achieve all that he desires, and he will never have any (cause for) sorrow.

॥ श्रीः ॥

॥ ययातिचरितम् ॥

YAYATI

[*The story of Yayati begins with chapter 69 of the Adi Parvan of the Mahabharata and ends with chapter 87. Only two episodes of this long story are embodied in this condensed version. The first episode is an illustration of the truth that renunciation alone leads to happiness and that desire only grows greater, the more it is fed and that one can never become satiated with pleasures of the senses. The second episode illustrates the truth that pride goes before a fall. They fully exemplify the duty of devotion and obedience to one's parents. Yayati's son Puru takes on the infirmities of old age to please his father; and his daughter Madhavi and her sons enable him to regain lost Heaven.*

ययातिर्नाहुषः सम्राडासीत्सत्यपराक्रमः ।
स पालयामास महीमीजे च बहुभिर्मखैः ॥

Emperor Yayati, of proved valour, was the son of Nahusha. He protected the world and performed many sacrifices.

तस्य पुत्रा महेष्वासाः सर्वैस्समुदिता गुणैः ।
देवयान्यामजायेतां यदुस्तुर्वसुरेव च ।
द्रुह्युश्चानुश्च पूरुश्च शर्मिष्ठायां च जज्ञिरे ॥

Sons were born to him, who were endowed with all good qualities and who became great bowmen; unto Devayani were born Yadu and Turvasu; and unto Sarmishtha were born Druhyu and Anu and Puru.

स शाश्वतीः समा [राजन्] प्रजा धर्मेण पालयन् ।
जराभिभूतः पुत्रान् स राजा वचनमब्रवीत् ॥

That king ruled over his subjects righteously and well for many years; and he was overcome with old age; then to his sons he spoke these words:

यौवनेन चरन्कामान्युवा युवतिभिः सह ।
विहर्तुमहमिच्छामि जरा मे प्रतिगृह्यताम् ॥

"I wish to enjoy as a young man the company of young women, tasting the pleasures of youth; let my old age be taken in exchange.

यौवनेन त्वदीयेन चरेयं विषयानहम् ।
मामकेन शरीरेण राज्यमेकः प्रशास्तु वः ॥

"Let one of you, with my body (taken in exchange) govern the kingdom; and let me, with his (transferred) youth, take delight in the pleasures of the senses."

ते न तस्य प्रत्यगृह्णन्यदुप्रभृतयो जराम् ॥

Yadu and others, none of them agreed to change his own youth for old age.

तमब्रवीत्ततः पूरुः कनीयान्सत्यविक्रमः ।
राजंश्चराभिनवया तन्वा यौवनगोचरः ।
अहं जरां समादाय राज्ये स्थास्यामि तेऽऽज्ञया॥

Then, young Puru, of proved prowess, told him: "Oh king! Enjoy with (my) youth in your power, taking on (my) fresh new body; and at your command, I shall assume (your) old age and occupy the throne."

पौरवेणाथ वयसा राजा यौवनमास्थितः ।
यायातेनापि वयसा राज्यं पूरुरकारयत् ॥

The king thereupon became a youth of Puru's age; and Puru governed the kingdom, taking on Yayati's age.

ययातिरपि पत्नीभ्यां दीर्घकालं विहृत्य च ।
नाध्यगच्छत्तदा तृप्तिमिमां गाथां तदा जगौ ॥

And Yayati enjoyed the company of his (two) wives for a long time and yet was not satisfied; and then, he sang this song (Gatha):

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥

"Desire never abates with the enjoyment of what are desired. Like fire, fed with ghee, it grows all the more.

या दुस्त्यजा दुर्मतिभिः या न जीर्यति जीर्यतः ।
योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम्॥

"This desire which cannot be given up by weak-minded people, and which does not decay with the decaying body, but ends only with the loss of life,—relinquishing it is happiness.

पूर्णं वर्षसहस्रं मे विषयासक्तचेतसः ।
तथाऽप्यनुदिनं तृष्णा ममैतेष्वभिजायते ॥

"With my mind immersed in the pleasures of the senses, a full thousand years have passed; even so, my desire for them grows fresh, day by day.

तस्मादेनामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् ।
निर्द्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह ॥

"Therefore I shall relinquish this (desire) and, with my mind fixed on Brahman, I shall, selfless and free from twinborn joy and sorrow, pass my days (in the forest) with the antelopes.

पूरो प्रीतोऽस्मि भद्रं ते गृहाणेदं स्वयौवनम् ।
राज्यं चेदं गृहाण त्वं त्वं हि मे प्रियकृत्सुतः ॥

"Puru, I am pleased with you. I wish you well. Take back this your youth. And take this kingdom also; for, you are the son whose conduct has pleased me."

दत्त्वा च पूरवे राज्यं वने संन्यवसच्चिरम् ॥

Bestowing the kingdom on Puru, he lived for a long time in the forest.

पुण्यकीर्तिस्ततः स्वर्गं जगामावृत्य रोदसी ॥

Thence, with his pious fame spreading over earth and sky, he reached Svarga (the abode of the gods).

देवलोकं ब्रह्मलोकं संचरन्पुण्यकृद्वशी ।
अवसत्पृथिवीपालो दीर्घकालमिति श्रुतिः ॥

And it is said that that king who had done many meritorious deeds, with his senses subdued, resided for a long time moving about in the world of the gods and in the world of Brahman.

स कदाचिन्नृपश्रेष्ठो ययातिः शक्रमागमत् ॥

That great king, Yayati, once happened to go to Indra.

कथान्ते तत्र शक्रेण स पृष्टः पृथिवीपतिः ॥

Then, at the end of their talk, the king was asked by Indra:

इन्द्रः—

सर्वाणि कर्माणि समाप्य राजन्
गृहं परित्यज्य वनं गतोऽसि ।
तस्मां पृच्छामि नहुषस्य पुत्र
केनासि तुल्यस्तपसा ययाते ॥

INDRA :—

"After duly performing all the ordained acts, you have, O king, left your home and stayed in the forest.

"Therefore, I ask of you, O Yayati, son of Nahusha, with whom are you equal in austerity?"

ययातिः—

नाहं देवमनुष्येषु गन्धर्वेषु महर्षिषु ।
आत्मनस्तपसा तुल्यं कंचित्पश्यामि वासव ॥

YAYATI :—

"Among gods and men, among the (semi-divine) Gandharvas or among the eminent sages, O Indra, I do not see anyone equalling me in austerity."

इन्द्रः—

यदाऽवमंस्थाः सदृशः श्रेयसश्च
अल्पीयसश्चाविदितप्रभावः ।
सतां सकाशे पतिताऽसि राजन्
च्युतः प्रतिष्ठां यत्र लब्धासि भूयः ॥

INDRA :—

"As you have looked down upon those who might be your equals, your superiors and your inferiors, without a knowledge of their excellences, you shall again, O king, fall among good men whence you might regain this high estate."

ततः प्रहायामरराजजुष्टान्
पुण्यांल्लोकान्पतमानं ययातिम् ।
संप्रेक्ष्य राजर्षिवरोऽष्टकस्तम्
उवाच सद्धर्मविधानगोप्ता ॥

Then, on seeing Yayati fall down leaving the blessed worlds which he enjoyed in the company of the king of the gods, the eminent royal sage Ashtaka, guardian of the excellent precepts of Dharma, said:

अष्टकः—

कस्त्वं युवा दीप्यमानो यथाऽग्निः
पतस्युदीर्णाम्बुधरान्धकारात् ।
अभ्युद्गतास्त्वां वयमद्य सर्वे
तत्त्वं प्रपाते तव जिज्ञासमानाः ॥

ASHTAKA:—

"Who are you, young man, resplendent as Fire, dropping down from the intense darkness of the rain-cloud? All of us today have come forward to meet you, desirous to know the truth about your downfall."

ययातिः—

अहं ययातिः सर्वभूतावमानात्
प्रभ्रंशितः सुरसिद्धर्षिलोकात् ।
हविर्गन्धं देशिकं यज्ञभूमे-
र्धूमापाङ्गं प्रतिगृह्य प्रतीतः ॥

YAYATI:—

"I am Yayati, banished from the world of the gods and of the sages who have achieved their purpose, because I looked down upon all living things. I have come to this place where you offer sacrifices, guided by the trail of curling smoke fragrant with the smell of ghee offerings."

अष्टकः—

तांस्ते ददामि मा प्रपत प्रपातं
ये मे लोका दिवि राजेन्द्र सन्ति ।
यद्यन्तरिक्षे यदि वा दिवि श्रिताः
तानाक्रम क्षिप्रमपेतमोहः ॥

ASHTAKA:—

"Do not fall steeply down; I give you those abodes on high which are mine, O great king! Be they in mid-heavens or beyond, ascend to them quickly and undismayed."

एतस्मिन्नन्तरे चैव माधवी सा तपोधना ।
यज्ञवाटमटन्ती सा पुत्रांस्तानपराजितान् ॥
पश्यन्ती वसुधाप्राप्तं ववन्दे पितरं तदा ॥

Then, at this juncture, Madhavi, rich in austerity, who was walking near the sacrificial place saw her invincible sons; and she saw her father come back to the earth and paid him obeisance.

माधवी —

शृणुध्वं सहिताः पुत्रा नाहुषोऽयं पिता मम।
केन वा कारणेनैवमिह प्राप्तो महायशाः ॥

MADHAVI:—

"Sons, listen all of you together; this is my father, born of Nahusha. Wherefore has he who has attained great fame come here in this manner?"

तस्यास्तद्वचनं श्रुत्वा स्वर्गाद्भ्रष्टेति चाब्रवीत् ॥

On hearing those words of hers, one of them said: "He has been banished from Svarga (Heaven)."

सा पुत्रस्य वचः श्रुत्वा संभ्रमाविष्टचेतना ॥

On hearing her son's words, her mind was full of tremor.

माधवी पितरं प्राह दौहित्रपरिवारितम् ।
तपसा निर्जितांल्लोकान्प्रतिगृह्णीष्व मामकान् ॥
तस्माद्दानेन तपसा चास्माकं दिवमाव्रज ॥

Madhavi told her father who was surrounded by his grandsons: "Accept the gift of those worlds (abodes) which are mine, won by austerity. By virtue of our austerity thus gifted, ascend unto Heaven."

ययातिः—

यदि धर्मफलं ह्येतच्छोभनं भविता तव ।
दुहित्रा चैव दौहित्रैस्तारितोऽहं महात्मभिः ।
सर्वैरिदानीं गन्तव्यं सह स्वर्गजितो वयम् ॥

YAYATI :—

"If this be the fruit of Dharma (virtue), may it be well with you! I have been saved by my daughter and by these great ones, my daughter's sons. Let us all now go together having won (our places in) Heaven (Svarga)."

तेऽधिरुह्य रथान्सर्वे प्रयाता नृपसत्तमाः ।
आक्रमन्तो दिवं भाभिर्धर्मेणावृत्य रोदसी ॥

And all those eminent princes ascended their chariots; and, proceeding on their journey reached Heaven, by virtue of their Dharma, filling earth and sky with their glory.

एवं राजा स महात्मा ह्यतीव
स्वैर्दौहित्रैस्तारितो[ऽमित्रसाह]।
त्यक्त्वा महीं परमोदारकर्मा
स्वर्गं गतः कर्मभिर्व्याप्य पृथ्वीम् ॥

Thus, that high-souled king was well saved by the sons of his daughter; and he who was exceedingly bounteous in deeds of virtue left the earth and attained (Svarga) Heaven, spreading the world with (the glory of) his meritorious works.

॥ श्रीः ॥

॥ नलोपाख्यानम् ॥

NALA

[The story of Nala and Damayanti is told by the sage Brihadasva to Yudhishthira, the eldest of the Pandava princes, when he is in a despondent mood and considers himself as very unfortunate in losing his kingdom at dice-playing. The sage narrates the story of Nala who lost his kingdom likewise at a false dice-play and wandered in the forest with no brothers or kinsmen to share his grief with. An entire sub-section of the Vana Parvan of the Mahabharata (Chapters 49-77), entitled Nalopakhyana Parvan, is covered by this story. The sage concludes that even to recount or to listen to Nala's life is meritorious, as it chases misfortune away. Along with Sri Krishna, Nala and Yudhishthira are the two Punyaslokas, or persons whose names it is holy to chant. 'This story', says Lanman, 'is unquestionably one of the oldest and most beautiful episodes of the Mahabharata.']

निषधेषु महीपालो वीरसेन इति श्रुतः।
तस्य पुत्रोऽभवन्नाम्ना नलो धर्मार्थकोविदः।
उपपन्नो गुणैरिष्टैरूपवानश्वकोविदः॥

In the Nishadha country there was a king known as Virasena. He had a son, Nala by name, who was proficient in matters relating to righteous conduct and to wealth; he was good-looking and endowed with many desirable qualities; and particularly skilled in horsemanship.

तथैवासीद्विदर्भेषु भीमो भीमपराक्रमः।
शूरः सर्वगुणैर्युक्तः प्रजाकामः स चाप्रजाः॥

And likewise there lived in the Vidharbha country the warrior Bhima who was terribly strong and endowed with all good qualities; being childless, he was anxious to have children.

ब्रह्मर्षिर्दमनस्तस्मै सभार्याय वरं ददौ ।
कन्यारत्नं कुमारांश्च त्रीनुदारान्महायशाः ।
दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ॥

The very illustrious Brahman sage Damana gave him and his wife as a boon Damayanti, a gem among girls and three noble boys Dama, Danta, and Damana the glorious.

दमयन्ती तु रूपेण यशः प्राप सुमध्यमा ॥

And Damayanti, with her slender waist, grew famous for her beauty.

नलश्च नरशार्दूलो रूपेणाप्रतिमो भुवि ॥

And Nala, the best of men, had nobody in this world to equal him in beauty.

तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।
नैषधस्य समीपे तु दमयन्तीं पुनःपुनः ॥

In Damayanti's (her) presence, people were eagerly praising Nala; and in the presence of Nala (King of the Nishadha country), they praised Damayanti again and again.

तयोरदृष्टः कामोऽभूत् स व्यवर्धत हृच्छयः ॥

And love arose between them, unseen of each other, and it grew into a passion.

अशक्नुवन्नलः कामं तदा धारयितुं हृदा ।
अन्तःपुरसमीपस्थे वन आस्ते रहोगतः ॥

Then, unable to keep his feelings of love within himself, he went alone to a grove near the palace.

स ददर्श ततो हंसान् जातरूपपरिच्छदान् ॥

And he saw (there) a number of swans accoutred in bright gold.

वने विचरतां तेषामेकं जग्राह पक्षिणम् ॥

He caught one of those birds, as they sportingly moved about the grove.

ततोऽन्तरिक्षगो वाचं व्याजहार नलं तदा ॥

And then, that bird spoke these words to Nala:

हन्तव्योऽस्मि न ते राजन्करिष्यामि तव प्रियम् ।
दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
तव चैव यथा भार्या भविष्यति तथाऽनघ ॥

"O king! you must not kill me; I will do what will please you, king of the Nishada country! I shall, O blameless man, so describe you in Damayanti's presence that she becomes your wife."

एवमुक्तस्ततो हंसमुत्ससर्ज महीपतिः ॥

Thus addressed, the king thereupon set the swan free.

ते तु हंसास्समुत्पत्य दमयन्त्यास्तदाऽन्तिके ।
निपेतुः सा ददर्शाथ खगान्सखिगणावृता ।
एकैकशस्तदा कन्यास्तान्हंसान्समुपाद्रवन् ॥

And those swans flew away; and they alighted near the place where Damayanti was; she and her playmates saw those birds; and the girls chased those swans, each girl running after one of them.

दमयन्ती तु यं हंसं समुपाधावदन्तिके ।
स मानुषीं गिरं कृत्वा दमयन्तीमथाब्रवीत् ॥

And that swan towards which Damayanti ran, he assumed the language of men and then spoke to Damayanti.

दमयन्ति नलो नाम निषधेषु महीपतिः ।
तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।
सफलं ते भवेज्जन्म रूपं चेदं सुमध्यमे ॥

"Damayanti! there is a king in the Nishadha country, Nala by name. Slender-waisted girl, dazzling in your beauty! If you become his wife, then, indeed, your birth would not be in vain; and this beauty (which is yours) would bear fruit.

त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।
विशिष्टाया विशिष्टेन संगमो गुणवान्भवेत् ॥

"You are a jewel among women; and Nala excels all other men. It is good that the best woman weds the best man."

दमयन्त्यब्रवीद्धंसं त्वमप्येवं नलं वद ॥

Damayanti told the swan: "Please speak so to Nala (also)."

अण्डजः पुनरागम्य नले सर्वं न्यवेदयत् ॥

And the bird flew back and informed Nala of all (that happened).

ततःप्रभृति न स्वस्था नलं प्रति बभूव सा ।
दमयन्ती ध्यानपरा हृच्छयाविष्टचेतना ॥

Thereafter, Damayanti was uneasy, always thinking of Nala, with her mind preoccupied with love.

तच्छ्रुत्वा नृपतिर्भीमो दमयन्तीसखीगणात् ।
अपश्यदात्मना कार्यं दमयन्त्याः स्वयंवरम् ॥

When king Bhima heard of it from Damayanti's companions, he realised that Damayanti's *svayamvara* (where she could choose her husband herself from an assembly of suitors) should be arranged by him.

स सन्निपातयामास महीपालान्विशांपतिः ॥

And that king made the several kings gather into an assembly (of suitors).

नलोऽपि राजाऽभ्यागच्छद्दमयन्तीमनुव्रतः ॥

And king Nala who was devoted to Damayanti was proceeding to that place.

देवाः पथि नलं दृष्ट्वा भ्राजमानं यथा रविम् ।
अब्रुवन्नैषधं भो भो नल सत्यव्रतो भवान् ।
अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥

On the way (to Vidarbha), the gods met Nala who was bright like the sun, and spoke to him (the king of the Nishadha country): "O Nala! you are always truthful. You must do us a favour and be our messenger, O best of men!"

तेभ्यः प्रतिज्ञाय नलः कृताञ्जलिरुपस्थितः ॥

Nala gave his word to them and waited on them with the palms of his hands closed in adoration.

के वै भवन्तः कश्चासौ यस्याहं दूत ईप्सितः ।
किञ्च तत्र मया कार्यं कथयध्वं यथातथम् ॥

"Who are you, sirs? And who is he to whom it is desired that I should go as a messenger? And what should I do when I go there? Please tell me precisely."

एवमुक्ते नैषधेन मघवानभ्यभाषत ॥

When the gods were thus addressed by Nala (Naishadha), Indra answered:

अमरान्वै निबोधास्मान्दमयन्त्यर्थमागतान् ।
त्वं वै समागतानस्मान्दमयन्त्यै निवेदय ॥
प्राप्तुमिच्छन्ति देवास्त्वां शक्रोऽग्निर्वरुणो यमः ।
तेषामन्यतमं देवं पतित्वे वरयस्व ह ॥

"Know us to be gods who have come for Damayanti's sake. Please inform Damayanti that we have come here and tell her: 'The Gods—Indra, Agni (Fire), Varuna and Yama (Death)—have come as your suitors. Choose one of these gods as your husband."

जगाम स तथेत्युक्त्वा दमयन्त्या निवेशनम् ॥

He said, "I shall do so," and went to Damayanti's residence.

अथैनं स्मयमानेव दमयन्त्यभ्यभाषत ।

त्वमस्यमरवद्वीर ज्ञातुमिच्छामि तेऽनघ ॥

Then, Damayanti asked him smilingly: "You are like a god, bold and blameless that you are, I wish to know who you might be."

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ।

नलं मां विद्धि कल्याणि देवदूतमिहागतम् ॥

देवास्त्वां प्राप्तुमिच्छन्ति शक्रोऽग्निर्वरुणो यमः ।

तेषामन्यतमं देवं पतिं वरय शोभने ।

तेषामेव प्रभावेण प्रविष्टोऽहमलक्षितः ॥

Thus questioned by Damayanti (the princess of Vidarbha), Nala replied to her: "Know me, good lady, as Nala, come here as a messenger of the gods. The gods, Indra, Agni (Fire) Varuna and Yama (Death) have come as your suitors. Choose, good lady, one of these gods as your husband, it is solely because of their power that I was able to enter (this place) unnoticed."

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।
त्वत्कृते हि मया वीर राजानः सन्निपातिताः ॥

She made her obeisance to the gods and, smiling sweetly, spoke to Nala. "It is really for your sake, O hero, that the kings are being gathered into an assembly (of suitors)."

एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ॥

Thus addressed by the Princess of Vidarbha, Nala replied to her:

तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ।
येषामहं लोककृतामीश्वराणां महात्मनाम् ।
न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥

"When the protectors of the world await you, why do you choose an ordinary human being (for your husband)? Let your mind be fixed upon those mighty lords who protect the world, to the dust of whose feet I am inferior."

नैषधेनैवमुक्ता सा दमयन्ती वचोऽब्रवीत्।
देवेभ्योऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते।
वृणे त्वामेव भर्तारं सत्यमेतद्ब्रवीमि ते ॥
त्वं चैव देवाश्चायान्तु मम यत्र स्वयंवरः ॥

Thus addressed by Nala (the Prince of Nishadha), Damayanti spoke these words; "I make my obeisance to all the gods: O prince! I can choose only you as my husband. What I tell you now is truth. Please come, you and the gods, to the place of my *Svayamvara* (where I shall choose my husband)."

एवमुक्तस्त्वाजगाम यत्र देवाः समागताः ॥

Thus told, he returned to the place where the gods were (waiting).

देवाः—

कच्चिद्दृष्टा त्वया राजन् दमयन्ती किमब्रवीत् ॥

THE GODS:—

"Did you, O prince, see Damayanti? And what did she say?"

नलः—

वर्ण्यमानेषु च मया भवत्सु रुचिरानना ।
मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥
अब्रवीच्चैव मां बाला आयान्तु सहिताः सुराः ।
त्वया सह नरव्याघ्र मम यत्र स्वयंवरः ॥

NALA :—

"Even as I was expatiating about you, that bright-faced girl had made up her mind and would choose only me, O eminent gods! And the girl told me 'O best of men! Let all those gods come along with you to the place of my *Svayamvara* (where I shall choose my husband).'"

अथ काले शुभे प्राप्ते दमयन्तीमभीप्सवः ।
विविशुस्ते नृपा रङ्गमासीनाः पृथिवीक्षितः ॥

Then, as the auspicious hour approached, the princely rulers of the earth entered the assembly hall, eager to obtain (the hand of) Damayanti (in marriage), and took the seats (assigned to them).

दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।
मुष्णन्ती प्रभया राज्ञां चक्षूंषि च मनांसि च ॥

Thereafter, Damayanti entered the assembly hall, bright-faced, and with her radiant beauty, she dazzled at once the eyes and the minds of the (assembled) kings.

ततः संकीर्त्यमानेषु राज्ञां नामसु [भारत] ।
ददर्श भैमी पुरुषान् पञ्च तुल्याकृतीनिह ॥

Then, when the names of the (several) kings were being announced (one by one), Damayanti (Bhima's daughter) saw five persons there who looked (all) alike.

यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ।

And as she looked at each of them, she thought that each was Prince Nala.

कथं नु देवान् जानीयां कथं विद्यां नलं नृपम् ।
एवं विचिन्त्य बहुधा नमस्कारं प्रयुज्य सा ।
देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥

"How am I to know who the gods are and how am I to know which is Prince Nala?" She pondered over the question in various ways, and then she made her obeisance to the gods and held the palms of her hands together in adoration and, trembling, spoke this:—

हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।
पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥

"On hearing the words of the swans, I have chosen Nala as my husband. As that is the truth, let the gods point him out to me."

निशम्य दमयन्त्यास्तत्करुणं प्रतिदेवितम् ।
मनोविशुद्धिं बुद्धिं च भक्तिं रागं च नैषधे ।
यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥

And when the gods heard that piteous appeal of Damayanti and observed the purity of her thoughts, the fixity of her mind and her love and devotion to Nala (the Nishadha prince), they exhibited on their persons their several distinguishing characteristics, as requested (by Damayanti).

सा समीक्ष्य तु तान् देवान् पुण्यश्लोकं च नैषधम् ।
स्कन्धदेशेऽसृजत्तस्य स्रजं परमशोभनाम् ।
ततो हाहेति सहसा मुक्तश्शब्दो नराधिपैः ॥

And when she saw who the gods were and who the praiseworthy Nala was, she placed the most auspicious garland round his neck. Then all at once arose a cry of wonder from the (assembled) kings.

वृते तु नैषधे भैम्या लोकपालाः महौजसः ।
प्रहृष्टमनसस्सर्वे नलायाष्टौ वरान्ददुः ॥

When Nala (the prince of Nishadha) was thus chosen as her husband by Damayanti (the daughter of Bhima), all the illustrious guardians of the world were glad at heart; and they granted him (Nala) eight boons.

गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः ।
विवाहं कारयामास दमयन्त्या नलस्य च ॥

When the (assembled) kings had left, the high-minded Bhima was pleased and had the wedding of Damayanti and Nala celebrated.

उष्य तत्र यथाकामं नैषधो द्विपदां वरः ।
भीमेन समनुज्ञातो जगाम नगरं स्वकम् ।
रेमे सह तया राजा प्रजा धर्मेण पालयन् ॥

Then Nala, the best of men, stayed there for such time as he liked and, thereafter, permitted by Bhima, he returned to his own city, and ruling over his subjects according to law, he lived a happy life with (Damayanti) her.

जनयामास च ततो दमयन्त्यां महामनाः ।
इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥

And then the high-minded Nala had a son Indrasen, and a daughter Indrasena born of Damayanti.

वृते तु नैषधे भैम्या लोकपाला महौजसः ।
यान्तो ददृशुरायान्तं द्वापरं कलिना सह ॥

After Nala had been chosen by Damayanti as her husband, the illustrious guardians of the world were returning (to Heaven); and they saw Dvapara coming towards them, along with Kali.

अथाब्रवीत् कलिं शक्रः संप्रेक्ष्य बलवृत्रहा।
द्वापरेण सहायेन कले ब्रूहि क यास्यसि॥

And then when Indra, destroyer of the demons Bala and Vritra, saw Kali, he asked (him): Tell me, where are you going, Kali, with Dvapara as your companion?

ततोऽब्रवीत्कलिः शक्रं दमयन्त्याः स्वयंवरम्।
गत्वा हि वरयिष्ये तां मनो हि मम तां गतम्॥

Then Kali answered Indra: "I am going to Damayanti's Svayamvara (choice of a husband) and will choose her (as wife); for my mind has already gone to her (in advance)

तमब्रवीत्प्रहस्येन्द्रो निर्वृत्तः स स्वयंवरः।
वृतस्तया नलो राजा पतिरस्मत्समीपतः॥

And Indra told him laughing: 'The Svayamvara is over Prince Nala was chosen by her as her husband, (even) when we were by his side."

एवमुक्त्वा कलिं देवा द्वापरं च दिवं ययुः॥

After having told Kali and Dvapara this, the gods returned to Heaven.

संयन्तुं नोत्सहे कोपं नले वत्स्यामि द्वापर।
भ्रंशयिष्यामि तं राज्यान्न भैम्या सह रंस्यते।
त्वमप्यक्षान्समाविश्य साहाय्यं कर्तुमर्हसि॥

"I cannot restrain my anger Dvapara! I will possess Nala and expel him from his kingdom. He shall not be happy with Damayanti. And you must enter the dice and render me help (in this enterprise)"

एवं स समयं कृत्वा द्वापरेण कलिः सह।
गत्वा पुष्करमाहेदमेहि दीव्य नलेन वै॥
अक्षद्यूते नलं जेता भवान्हि सहितो मया।
निषधान्प्रतिपद्यस्व जित्वा राज्यं नलं नृपम्॥

Thus entering into an agreement with Dvapara, Kali went to Pushkara and told him this: "Come and play a game of dice with Nala. Helped by me, you will certainly defeat Nala in the game of dice. Winning his kingdom from Nala, you will have the Nishadha country for yourself."

आसाद्य तु नलं वीरः पुष्करः परवीरहा ।
दीव्यावेत्यब्रवीद्भ्राता वृषेणेति मुहुर्मुहुः ॥

And that warrior brother Pushkara who could kill opposing warriors in battle came to Nala and pressed him again and again, saying: "Let us play a game of dice."

न चक्षमे ततो राजा समाह्वानं महामनाः ॥

And the noble-minded king was not able to refuse the invitation.

तमक्षमदसंमत्तं सुहृदां न तु कश्चन ।
निवारणेऽभवच्छक्तो दीव्यमानमरिंदमम् ॥

And none of his friends was able to stop him who was the terror of his foes, when he began to play at dice, and was mad with the passion for gambling.

वार्ष्णेयं तु ततो भैमी सान्त्वयच्छ्लक्ष्णया गिरा ।
उवाच देशकालज्ञा प्राप्तकालमनिन्दिता ॥

Then Damayanti consoled (Nala's charioteer) Varshneya, and, as she knew the proper time and place for everything, the blameless lady spoke these words gently at the proper moment:

नलस्य दयितानश्वान् योजयित्वा मनोजवान् ।
रथमारोप्य मिथुनं कुण्डिनं यातुमर्हसि ॥

"You must yoke to his chariot the favorite horses of Nala, which are as fleet-footed as the wind and seating his twin children on the chariot proceed to Kundina (city)."

ययौ मिथुनमारोप्य विदर्भांस्तेन वाहिना ।
हयांस्तत्र विनिक्षिप्य सूतो रथवरं च तम् ॥

इन्द्रसेनां च तां कन्यामिन्द्रसेनं च बालकम् ।
आमन्त्र्य भीमं राजानमार्तः शोचन्नलं नृपम् ।
ऋतुपर्णं स राजानमुपतस्थे सुदुःखितः ॥

And the charioteer seated the twins on the chariot and drove on to the Vidarbha country; and then leaving those horses and that excellent chariot in safe custody, sore at heart, he took leave of the girl Indrasena and the boy Indrasen and also of king Bhima, grieving (all the while) for king Nala; and he went thence, sad at heart, to king Rituparna whose service he entered.

पणरूपेण निक्षिप्य पुण्यश्लोकः सुदुर्मनाः ।
उत्तरीयं तथा वस्त्रं भूषणानि महायशाः ॥

एकवासा ह्यसंवीतः सुहृच्छोकविवर्धनः ।
निश्चक्राम ततो राजा त्यक्त्वा सुविपुलां श्रियम् ॥

And with a very bitter heart, the praiseworthy king Nala of great fame threw away as stake his cloak and his ornaments; and then, having lost his extensive fortune, he walked out wearing a single garment and with no cloak on, adding greatly to the sorrow of his well-wishers.

दमयन्त्येकवस्त्राऽथ गच्छन्तं पृष्ठतोऽन्वगात् ॥

And as he went, Damayanti, wearing also a single garment, followed behind him.

स तया नगराभ्याशे त्रिरात्रं नैषधोऽवसत् ॥

And Nala stayed for three nights along with her in the outskirts of his city.

पुष्करस्य तु शासनेन तस्य विद्वेषणेन च ।
स तथा नगराभ्याशे सत्कारार्हो न सत्कृतः ॥

Because of Pushkara's orders, and also because of Pushkara's feelings of hatred, Nala, although he deserved kindly treatment, did not meet with kindliness in the outskirts of his city.

त्रिरात्रमुषितो राजा जलमात्रेण वर्तयन् ॥

The king passed three full days subsisting only on water (before he went into the forest).

क्षुधया पीड्यमानस्तु नलो बहुतिथेऽहनि ।
अपश्यच्छकुनान्कांश्चिद्धिरण्यसदृशच्छदान् ॥

One long day, when Nala was oppressed by hunger, he saw some young birds whose wings shone like gold.

ततस्तानन्तरीयेण वाससा स समावृणोत् ।
यस्तमादायोत्पतन्तः खगा आहुस्तदा नलम् ॥
दृष्ट्वा दिग्वाससं भूमौ स्थितं दीनमधोमुखम् ॥

Then he threw over those birds the single garment that he was wearing round his waist; but they flew up with his garment and flying told Nala, whom they saw standing on the ground, naked, miserable and downcast:

वयमक्षाः सुदुर्बुद्धे तव वासो जिहीर्षवः ।
आगता न हि नः प्रीतिः सवाससि गते त्वयि ॥

"We are the dice, silly fool, who wished to rid you of your garment. Verily it is no pleasure to us if you go with your cloth on."

तान्समीक्ष्य गतान्राजा दमयन्तीमथाब्रवीत् ।
वैषम्यं परमं प्राप्तो दुःखितो गतचेतनः ॥

भर्ता तेऽहं निबोधेदं वचनं हितमात्मनः ।
एष पन्था विदर्भाणामेष यास्यति कोसलान् ॥

Then, on seeing them fly away, king Nala told Damayanti: "I have reached extreme adversity and, with constant sorrowing, I am stupefied. I am your husband. Listen to these words which will do you good. This is the way to the Vidarbha country; and this path leads to the province of Kosala."

सा बाष्पकलया वाचोवाच तं करुणं वचः ॥

Choked with tears, she spoke to him piteously and in a tremulous voice:

उद्वेपते मे हृदयं सीदन्त्यङ्गानि सर्वशः ।
तव पार्थिव सङ्कल्पं चिन्तयन्त्याः पुनःपुनः ॥

"My heart trembles, O prince, and my limbs are all drooping, as I think again and again of what you have in your mind.

हृतराज्यं हृतद्रव्यं विवस्त्रं क्षुच्छ्रमान्वितम् ।
कथमुत्सृज्य गच्छेयमहं त्वां निर्जने वने ॥

"How can I go away and leave you, bereft of your kingdom and of your wealth, wandering in this desolate forest naked, hungry and weary?

श्रान्तस्य ते क्षुधार्तस्य चिन्तयानस्य तत्सुखम् ।
वने घोरे महाराज नाशयिष्याम्यहं क्लमम् ॥

"To you, great king, so tired and oppressed with hunger, and thinking about the happiness of those days, I shall give comfort in this fearful forest and remove all fatigue.

न च भार्यासमं किंचिन्नरस्यार्तस्य भेषजम् ।
नित्यं हि सर्वदुःखेषु सत्यमेतद्ब्रवीमि ते ॥

"There is never a salve like unto a wife in curing one who is afflicted with every kind of sorrow. This is the plain truth that I speak to you.

पन्थानं हि ममाभीक्ष्णमाख्यासि त्वं नरोत्तम ।
सहितावेव गच्छावो विदर्भान्यदि मन्यसे ॥

"Best of men! you tell me about the paths again and again. If you approve, together we shall go to Vidarbha."

कथं समृद्धो गत्वाऽहं तव हर्षविवर्धनः ।
परिद्यूनो गमिष्यामि तव शोकविवर्धनः ॥

इति ब्रुवन्नलो राजा दमयन्तीं पुनःपुनः ।
सान्त्वयामास कल्याणीं वाससोऽर्धेन संवृताम् ॥

"I, who went there happy and brought you much joy, how can I go there now, sad and miserable, causing you much grief." So spoke king Nala to Damayanti again and again; and he comforted his blessed lady who was clothed in a part of her garment only.

तावेकवस्त्रसंवीतावटमानावितस्ततः ।
क्षुत्पिपासापरिश्रान्तौ सभां कांचिदुपेयतुः ॥

With a single garment between them to cover themselves with, they wandered here and there, and worn out with hunger and thirst they came to a resting-house.

स वै विवस्त्रो मलिनो विवर्णः पांसुगुण्ठितः ।
दमयन्त्या सह श्रान्तः सुष्वाप धरणीतले ॥

With his naked body pale and dirty and covered with dust, he felt weary and lay down on the ground along with Damayanti and fell asleep.

दमयन्त्यपि कल्याणी निद्रयाऽपहृता ततः ॥

The blessed Damayanti too was also overcome with sleep.

शोकोन्मथितचित्तस्सन्सभां पर्यचरत्तदा ॥

Soon after, with his mind perturbed with sorrows, Nala (he) got up and paced about the resting-house uneasily.

आससाद सभोद्देशे विकोशं खड्गमुत्तमम् ।
तेनार्धं वाससश्छित्त्वा निवस्य च परंतपः ॥
अबबुद्धस्तु कलिना मोहितः प्राद्रवन्नलः ॥
सुप्तामुत्सृज्य तां भार्यां विलप्य करुणं बहु ॥

He caught hold of an excellent sword which lay unsheathed in a corner of that resting-house, and he who was a terror to his foes cut with that sword a part of (her) garment and wrapped himself in it, and driven by Kali, Nala lost his senses; and with many piteous moans, he ran away leaving his sleeping wife all alone.

अबुध्यत वरारोहा संत्रस्ता विजने वने ॥

And that lovely lady woke up from her sleep in the desolate forest and was much afraid.

अपश्यमाना भर्तारं शोकदुःखसमन्विता ।
प्राक्रोशदुच्चैर्हा नाथ भीताऽस्मि विजने वने ॥

Not finding her husband there, she was full of grief and pain; and she cried aloud: " Ah, my lord, I am terribly afraid in this lonely forest."

तां शुष्यमाणामत्यर्थं कुररीमिव वाशतीम् ।
जग्राहाजगरो ग्राहो महाकायः क्षुधाऽन्वितः ॥

A monstrous boa-constrictor, which was hungry and rapacious, caught her as she was running about languished overmuch and bleating like an ewe in distress

तां तु कश्चिद् भुजङ्गं तं विशस्य मृगजीवनः ।
मोक्षयित्वा समाश्वास्य कामस्य वशमीयिवान् ॥

Then a hunter (passing that way) killed that serpent and released her from its grip and comforted her with sweet words, and he was overwhelmed by lust.

दमयन्ती तु दुःखार्ता शशापैनं रुषा किल ॥
व्यसुः पपात मेदिन्यामग्निदग्ध इव द्रुमः ॥

And Damayanti, who was afflicted with sorrow, grew wild with exasperation and cursed him; and he fell dead on the ground, like a tree burnt by a forest fire.

सा गत्वा त्रीनहोरात्रान् ददर्शाश्रममण्डलम् ।
साऽभिवाद्य तपोवृद्धान् विनयावनता स्थिता ॥

She walked three days and nights and then saw a group of hermitages; she made her obeisance to the ascetics there and stood near them bowing her head reverently.

उदर्कस्तव कल्याणि कल्याणो भविता शुभे ।
वयं पश्याम तपसा क्षिप्रं द्रक्ष्यसि नैषधम् ॥

"Good lady! You are blessed. Happiness awaits you. We see into the future by powers gained by austerities. You will soon meet Nala."

एवमुक्त्वाऽन्तर्हितास्ते विस्मिता ह्यभवत्तदा ॥

After saying this, they vanished from her sight; and she stood there wondering.

गच्छन्ती सा चिराद्बाला पुरमासादयन्महत् ।
सायाह्ने चेदिराजस्य सुबाहोः सत्यवादिनः ॥

And that young lady walked on for a long while and in the evening reached the big city of truthful Subahu, king of the province of Chedi.

तां प्रासादगताऽपश्यद्राजमाता जनैर्वृताम् ॥

The king's mother, who was in her palace, saw her surrounded by a crowd.

सा जनं वारयित्वा तं प्रासादतलमुत्तमम् ।
आरोप्य विस्मिता [राजन्] दमयन्तीमपृच्छत ॥

She caused that crowd to disperse and made Damayanti mount the palace, and wondering (about her), inquired who she might be.

भैमी—

मानुषीं मां विजानीहि भर्तारं समनुव्रताम् ।
द्यूते स निर्जितश्चैव वनमेक उपेयिवान् ॥

DAMAYANTI :—

"Know me to be an ordinary mortal faithful to my husband. He was defeated in a game of dice and retired alone into the forest.

तं मार्गमाणा भर्तारं न विन्दामि प्रियं प्रभुम् ॥

"I have been searching for my dear lord and husband, but I have not met him."

तामश्रुपरिपूर्णाक्षीं राजमाताऽब्रवीत्स्वयम् ।
इहैव वसती भद्रे भर्तारमुपलप्स्यसे ॥

The king's mother, of her own accord, told (her) Damayanti whose eyes were filled with tears: "Good lady! stay here (with us); and you will find your husband (again)."

एवमुक्त्वा ततो भैमीं राजमाता [विशांपते] ।
उवाचेदं दुहितरं सुनन्दां नाम [भारत] ॥

After speaking to Damayanti in this manner, the king's mother told her daughter Sunanda this:

वयसा तुल्यतां प्राप्ता सखी तव भवत्वियम् ॥

"This lady is of your age. Let her be your companion."

ततः परमसंहृष्टा सुनन्दा गृहमागमत् ।
दमयन्तीमुपादाय सखीभिः परिवारिता ॥

Then Sunanda was mightily pleased; and surrounded by her companions, she returned to her (own) palace taking Damayanti with her.

उत्सृज्य दमयन्तीं [illegible] नलो राजा [विशांपते] ।
ददर्श दावं शुश्राव शब्दं भूतस्य कस्यचित् ।
अभिधाव नलेत्युच्चैः पुण्यश्लोकेति चासकृत् ॥

Going away from Damayanti, king Nala saw a forest-fire; and he heard the loud cries of some living thing calling more than once: "Hasten, Nala!" and "Blessed man!"

मा भैरिति नलश्चोक्त्वा मध्यमग्नेः प्रविश्य तम् ।
ददर्श नागराजानं शयानं कुण्डलीकृतम् ॥

'Do not fear!' answered Nala and rushed into the fire; and there he saw the king of serpents lying coiled on the ground.

स नागः प्राञ्जलिर्भूत्वा वेपमानो नलं तदा ।
उवाच मां विद्धि राजन्नागं कर्कोटकं [नृप] ॥

Then that serpent trembled and, remaining reverently before Nala, told him: "Know me, O king, as the serpent Karkotaka.

मया प्रलब्धो ब्रह्मर्षिरनागाः सुमहातपाः ।
तेन मन्युपरीतेन शप्तोऽस्मि मनुजाधिप ।
तिष्ठ त्वं स्थावर इव यावदेति नलः क्वचित् ॥

"An innocent Brahmin sage who was practising very great austerities was deceived by me; and, in his anger, he cursed me, O lord of men, thus: 'Remain immobile as a stone till Nala comes here.'

तस्य शापान्न शक्नोमि पदाद्विचलितुं पदम् ॥

"Because of his curse, I am not able even to move a foot."

तं गृहीत्वा नलः प्रायाद्देशं दावविवर्जितम् ॥

Nala lifted it (the serpent) up and ran out to a spot where the forest-fire had not spread.

उत्स्रष्टुकामं तं नागः पुनः कर्कोटकोऽब्रवीत् ।
पदानि गणयन्गच्छ श्रेयो दास्यामि ते परम् ॥

And when he was about to let the serpent Karkotaka go, it said: "Count the paces as you go. I will bestow on you a great advantage"

ततः संख्यातुमारब्धमदशद्दशमे पदे ।
तस्य दष्टस्य तद्रूपं क्षिप्रमन्तरधीयत ॥

Then, when he began to count (his paces), the serpent bit him at the tenth step.* As soon as he was bitten, his handsome appearance was suddenly gone.

स दृष्ट्वा विस्मितस्तस्थावात्मानं विकृतं नलः ॥

When Nala saw that he had become disfigured, he stood (for a while) wondering.

* 'Dasa' means 'ten' and also 'bite.'

ततः कर्कोटको नागः सान्त्वयन्नलमब्रवीत् ।
मया तेऽन्तर्हितं रूपं न त्वां विद्युर्जना इति ॥
गच्छ राजन्नितः सूतो बाहुकोऽहमिति ब्रुवन् ।
समीपमृतुपर्णस्य स हि वेदाक्षनैपुण्यम् ॥
स तेऽक्षहृदयं दाता राजाऽश्वहृदयेन वै ।
भविष्यसि यदाऽक्षज्ञः श्रेयसा योक्ष्यसे तदा ॥
स्वदारैस्तनयाभ्यां च सत्यमेतद्ब्रवीमि ते ।
अनेन वाससा च्छन्नः स्वं रूपं प्रतिपत्स्यसे ।
इत्युक्त्वा प्रददौ तस्मै दिव्यं वासोयुगं तदा ॥

Then the serpent Karkotaka comforted Nala and told him: "I have rid you of your handsome appearance lest people recognize you. Go hence, O king, to Rituparna's place saying: "I am a charioteer, Bahuka by name." He knows all about dice. He will impart to you all the secrets of dice-playing in return for a full knowledge about horses (imparted by you). Then, when you become an expert at dice-playing, you will have your fortune restored and you will have your wife and twin children back again. This is truth that I am telling you. Attired in this garment, you will get back your handsome appearance." So saying he gave him a pair of godlike garments.

नागराजस्ततो [राजन्] तत्रैवान्तरधीयत ॥

And the king of the serpents disappeared then and there.

तस्मिन्नन्तर्हिते नागे प्रययौ नैषधो नलः ।
ऋतुपर्णस्य नगरं प्राविशद्दशमेऽहनि ।

When the serpent had disappeared, Nala, the king of Nishadha, went towards Rituparna's city and reached it on the tenth day.

स राजानमुपातिष्ठद्बाहुकोऽहमिति ब्रुवन् ॥
अश्वानां वाहने युक्तः पृथिव्यां नास्ति मत्समः ।
अन्नसंस्कारमपि च जानाम्यन्यैर्विशेषतः ।
यानि शिल्पानि लोकेऽस्मिन्यच्चैवान्यत्सुदुष्करम् ।
सर्वं यतिष्ये तत्कर्तुमृतुपर्ण भरस्व माम् ॥

And he waited upon the king saying: "I am Bahuka. There is no one in this world who can equal me in the management of horses; and I know how to cook much better than others; whatever art or craft is practised in this world and however difficult the task may be, I shall strive my best in all of them; only support me, Rituparna."

ऋतुपर्णः—

शीघ्रयाने सदा बुद्धिर्ध्रियते मे विशेषतः ।
स त्वमातिष्ठ योगं तं वस वै मयि बाहुक ॥

RITUPARNA:—

"I am always particularly fond of rapid motion; so, devote yourself to this work (of chariot driving), and live with me, O Bahuka!"

एवमुक्तो नलस्तेन दमयन्तीमनुस्मरन् ।
अज्ञातवासं न्यवसद्राजस्तस्य निवेशने ॥

Thus asked by that king, Nala lived incognito in his palace, thinking always about Damayanti.

हृतराज्ये नले भीमः सभार्येऽदर्शनं गते ।
द्विजान्प्रस्थापयामास वसु दत्त्वा च पुष्कलम् ॥

When Nala, deprived of his kingdom, could no more be seen nor his wife, Bhima despatched Brahmins presenting them with abundant riches.

मृगयध्वं नलं चैव दमयन्तीं च मे सुताम् ।
इत्युक्तास्ते ययुर्हृष्टा ब्राह्मणाः सर्वतो दिशम् ॥

"Search for Nala and also for my daughter Damayanti." So requested, the Brahmins went in all directions, eager (in their search).

ततश्चेदिपुरीं रम्यां सुदेवो नाम वै द्विजः ।
विचिन्वानोऽथ वैदर्भीमपश्यद्राजवेश्मनि ॥

Then, a Brahmin named Sudeva, searching in the lovely city of Chedi, saw Damayanti in the royal palace.

तयैव राजमाता च ब्राह्मणान्पर्यवेषयत् ।
भोजनार्थं सुदेवोऽपि तत्रैव प्रविवेश ह ॥

With her help only, the king's mother served Brahmins with food; and Sudeva also went in (to take his food) there.

तां समीक्ष्य विशालाक्षीं सुदेवो ब्राह्मणोऽब्रवीत् ।
अहं सुदेवो वैदर्भि भ्रातुस्ते दयितस्सखा ।
कुशली ते पिता राज्ञि कुशलौ दारकौ च ते ॥

Seeing that large-eyed lady, the Brahmin Sudeva said: "I am Sudeva, O Vidarbha princess (Damayanti), a dear friend of your brother. You father, O queen, keeps good health; and both your children are also in good health."

ततः सुदेवमानाय्य राजमाता [विशांपते] ।
पप्रच्छ भार्या कस्येयं त्वया च विदिता कथम् ॥

Then the king's mother summoned Sudeva to her presence and asked him: "Whose wife is this lady? And how is she known to you?"

सुदेवः—

विदर्भराजो धर्मात्मा भीमो भीमपराक्रमः ।
सुतेयं तस्य कल्याणी दमयन्तीति विश्रुता ॥
राजा तु नैषधो नाम भार्येयं तस्य धीमतः ।
स द्यूतेन जितो भ्रात्रा हृतराज्यो महामनाः ।
दमयन्त्या गतः सार्धं न प्राज्ञायत किञ्चन ॥

SUDEVA :—

"Virtuous by nature and terrible in his strength is Bhima, king of the Vidarbha country. This good lady is his daughter, well known as Damayanti. There is a king known as Naishadha and this lady is that wise king's wife. He was defeated by his brother in a game of dice and deprived of his kingdom. And, noble-minded as he was, he went abroad with Damayanti and has not at all been heard of.

ते वयं दमयन्त्यर्थे चरामः पृथिवीमिमाम् ।
सेयमासादिता बाला तव देवि निवेशने ॥

"And we wander all over this earth in search of Damayanti. Such is the girl whom, O Queen, I have been able to discover in your palace.

अस्या ह्येष भ्रुवोर्मध्ये सहजः पिप्लुरुत्तमः ।

"In the middle of her eye-brows, she has an auspicious mole from her birth."

तच्छ्रुत्वा वचनं तस्य राजमातेदमब्रवीत् ।
भगिन्या दुहिता मेऽसि पिप्लुनाऽनेन सूचिता ।
यथैव ते पितुर्गेहं तथेदमपि भामिनि ॥

On hearing those words of his, the Queen-mother said this: "You are indeed my sister's daughter. You are identified by this mole. As is your father's house, even so is this house (yours), my dear girl."

तां प्रहृष्टेन मनसा दमयन्ती [विशांपते] ।
प्रणम्य मातुर्भगिनीमिदं वचनमब्रवीत् ॥

Damayanti, with her heart gladdened, made her obeisance to her mother's sister and spoke these words:

अज्ञायमानाऽपि सती सुखमस्म्युषिता त्वयि ।
यदि चापि प्रियं किञ्चिन्मयि कर्तुमिहेच्छसि ।
विदर्भान्यातुमिच्छामि शीघ्रं मे यानमादिश ॥

"Even when I was not recognized, I lived happy in your company. If you desire to do me any favour now, I prefer to go to Vidarbha, please order a conveyance at once for me."

बाढमित्येव तामुक्त्वा हृष्टा मातृष्वसा [नृप] ।
प्रास्थापयद्राजमाता श्रीमतीं नरवाहिना ॥

The aunt gladly said: 'Yes' to her and sent the good lady in a palanquin (borne by men).

यानेन स चिरादेव विदर्भानगमच्छुभा ।
तां तु बन्धुजनः सर्वः प्रहृष्टः समपूजयत् ॥

By that conveyance, the good lady reached Vidarbha without delay, and all her relations were quite glad; and they gave her a hearty welcome.

ततः प्रचोदितो राजा ब्राह्मणान्वशवर्तिनः ।
प्रास्थापयद्दिशः सर्वा यतध्वं नलदर्शने ॥

Then the king, impelled (by his daughter), sent submissive Brahmins in all directions saying: "Exert yourselves in finding where Nala is."

अथ तानब्रवीद्भैमी सर्वराष्ट्रेष्विदं वचः ।
ब्रूत वै जनसंसत्सु तत्रतत्र पुनःपुनः ॥

And then Damayanti told them: "Repeat these words again and again in every country and wherever people meet together:

क नु त्वं कितव छित्त्वा वस्त्रार्धं प्रस्थितो मम ।
उत्सृज्य विपिने सुप्तामनुरक्तां प्रियां प्रिय ॥

सा वै यथा त्वया दृष्टा तथाऽऽस्ते त्वत्प्रतीक्षिणी ।
प्रसादं कुरु वै वीर प्रतिवाक्यं वदस्व च ॥

"'Rogue! where did you go, cutting my garment in two, leaving your dear and loving wife asleep in the forest. Dearest! She is as she was when you saw her last, eagerly expecting your return. Be merciful, O lord, and give her a reply.'

एवं ब्रुवाणान्यदि वः प्रतिब्रूयाद्धि कश्चन ।
तदादाय वचस्तस्य ममावेद्यं द्विजोत्तमाः ।

"If any person makes any reply when you say these words, you must, O great Brahmins, bring that reply of his to me and inform me."

तच्च वाक्यं तथा सर्वं तत्रतत्र [विशांपते] ।
श्रावयांचक्रिरे विप्रा दमयन्त्या यथेरितम् ॥

Thereupon all those Brahmins made the people listen, wherever they went, to those words of Damayanti even as she had spoken.

अथ दीर्घस्य कालस्य पर्णादो नाम वै द्विजः ।
प्रत्येत्य नगरं भैमीमिदं वचनमब्रवीत् ॥

Then, after a long while, a Brahmin named Parnada returned to the city (of Kundina) and told Damayanti these words:

नैषधं मृगयाणेन भाङ्गस्वरिरुपस्थितः ।
श्रावितश्च मया वाक्यं त्वदीयं स महाजने ॥

Searching for Naishadha, I waited on Rituparna (Bhagasvari); and in public he was told by me those words of yours.

सूतस्तस्य नरेन्द्रस्य विरूपो ह्रस्वबाहुकः ।
शीघ्रयानेषु कुशलो मृष्टकर्ता च भोजने ॥

The charioteer of that great king is an ugly man with stunted arms; he is clever in making his horses run fast and he is also a good cook.

स विनिःश्वस्य बहुशो रुदित्वा च पुनःपुनः ।
कुशलं चैव मां पृष्ट्वा पश्चादिदमभाषत ॥

He sighed often and shed frequent tears; and he made kind inquiries about my welfare; and thereafter he said this:

प्राणांश्चारित्रकवचान्धारयन्ति वरस्त्रियः ॥

"Good women, by their chastity protected, hold on to life.

विषमस्थेन मूढेन परिभ्रष्टसुखेन च ।
यत्सा तेन परित्यक्ता तत्र न क्रोद्धुमर्हति ॥

प्राणयात्रां परिप्रेप्सोः शकुनैर्हृतवाससः ।
आधिभिर्दह्यमानस्य श्यामा न क्रोद्धुमर्हति ॥

'"As she was abandoned by him when he was out of his senses, being placed in difficult circumstances and deprived of every comfort, she must not lose her temper. The lovely lady must not lose her temper, seeing that he was deprived of his garment by the young birds when he tried to sustain himself (by capturing them for food) and seeing that he was consumed by mental agonies."

तस्य तद्वचनं श्रुत्वा त्वरितोऽहमिहागतः ॥

On hearing those words of his, I returned quickly to this place.

एतच्छ्रुत्वाऽश्रुपूर्णाक्षी पर्णादस्य [विशांपते] ।
ततः सुदेवमानाय्य दमयन्त्यब्रवीन्नृपम् ॥
ऋतुपर्णं वचो ब्रूहि पतिमन्यं चिकीर्षती ।
आस्थास्यति पुनर्भैमी दमयन्ती स्वयंवरम् ॥
तत्र गच्छन्ति राजानः श्वोभूते स भविष्यति ।
न हि स ज्ञायते वीरो नलो जीवन्मृतोऽपि वा ॥

On hearing these words of Parnada, Damayanti's eyes filled with tears; she then sent for Sudeva and told him. "Tell the king Rituparna that Bhima's daughter Damayanti desires to have another man as her husband and will hold Svayamvara again. "Several kings are going there; it (the Svayamvara) will be to-morrow; for it is not known whether the mighty Nala is alive or dead."

एवं तया यथोक्तो वै गत्वा राजानमब्रवीत् ॥

And he went and told the king exactly what she had said.

श्रुत्वा वचः सुदेवस्य ऋतुपर्णो नराधिपः ।
सान्त्वयन् श्लक्ष्णया वाचा बाहुकं प्रत्यभाषत ॥

When king Rituparna heard Sudeva's words, he told Bahuka, pleasing him with soft words:

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विदर्भान्यातुमिच्छामि दमयन्त्याः स्वयंवरम् ।
एकाह्ना हयतत्त्वज्ञ मन्यसे यदि बाहुक ॥

"Bahuka, I wish to go to Vidarbha to Damayanti's Svayamvara, if you, expert in managing horses, think we can be there in a day."

एवमुक्तस्य [कौन्तेय] तेन राज्ञा नलस्य ह ।
व्यदीर्यत मनो दुःखात्प्रदध्यौ च महामनाः ॥

दमयन्ती भवेदेवं किं नु दुःखेन मोहिता ।
अस्मदर्थे भवेद्वाऽयमुपायश्चिन्तितो महान् ॥

When Nala was thus asked by the king, his heart burst with sorrow; but he thought in his noble mind: "Damayanti to behave thus! Has she indeed, on account of her sorrows, lost her senses? Or is this a big ruse planned for my sake?

यदत्र सत्यं वाऽसत्यं गत्वा वेत्स्यामि निश्चयम् ।
ऋतुपर्णस्य वै काममात्मार्थे च करोम्यहम् ।

"The truth or the falsehood of this, I shall know definitely on going there. I shall, for my own sake also, do what Rituparna wishes me to do."

इति निश्चित्य मनसा बाहुको दीनमानसः।
अध्यगच्छत्कृशानश्वान्समर्थानध्वनि क्षमान् ॥

Thus resolved in mind, Bahuka, with an aching heart, secured good horses which were slim of body and could stand the journey.

ततो युक्तं रथं राजा समारोहत्त्वरान्वितः ॥

Then the king mounted in haste his chariot which (yoked with those horses) was ready.

ते चोद्यमाना विधिवद्बाहुकेन हयोत्तमाः ।
समुत्पेतुरिवाकाशं रथिनं मोहयन्ति च ॥

Properly driven by Bahuka, those excellent horses ran as if they were rushing in the air and they caused the occupant of the chariot to swoon (at the sight).

तथा प्रयाते तु रथे तदा भागस्वरिर्नृपः ।
उत्तरीयमथोऽपश्यद्भ्रष्टं परपुरञ्जयः ॥

When the chariot was thus proceeding, king Rituparna (Bhagasvari), who had captured many enemy towns, saw his cloak slipping from him and falling down.

ततस्स त्वरमाणस्तु पटे निपतिते तदा ।
ग्रहिष्यामीति तं राजा नलमाह महामनाः ।

When the cloth fell down, the noble-minded king told Nala hastily : "(Hold and) let me pick it up."

नलस्तं प्रत्युवाचाथ दूरे भ्रष्टः पटस्तव ।
योजनं समतिक्रान्तो नाहर्तुं शक्यते पुनः ॥

Then Nala told him in reply: "Your cloak had fallen far away. We have passed a distance of (a yojana) eight miles (since then). It is not possible now to get it back."

एवमुक्तो नलेनाथ नातिप्रीतमना नृपः ।
आससाद वने [राजन्] फलवन्तं बिभीतकम् ।

The king was not overjoyed when Nala told him this, and he reached (by that time) a myrobalan tree in the forest (they were passing through).

ऋतुपर्णः—

ममापि सूत पश्य त्वं संख्याने परमं बलम् ।
सर्वः सर्वं न जानाति सर्वज्ञो नास्ति कश्चन ॥
'अस्य वृक्षस्य शाखे द्वे याश्चान्याश्च प्रशाखिकाः ।
आभ्यां फलसहस्रे द्वे पञ्चोनं शतमेव च ॥

RITUPARNA:—

"Charioteer, look at my wonderful powers of calculation. Everybody does not know everything; no one is omniscient. Count and there will be on the two (main) boughs of this (tree) and all its other branches 2095 fruits (altogether)."

ततो रथादवप्लुत्य राजानं बाहुकोऽब्रवीत् ।
प्रत्यक्षमेतत्कर्ताऽस्मि शातयित्वा बिभीतकम् ॥
संख्यास्यामि फलान्यस्य पश्यतस्ते जनाधिप ॥
अकाम इव तं राजा गणयस्वेत्युवाच ह ॥

Then Bahuka got down from the chariot and told the king: "I will put your calculation to proof by felling this myrobalan tree. I shall count the fruits on this tree in your presence, O king!" And reluctantly, the king said: "You may count them."

ततः सविस्मयाविष्टो राजानमिदमब्रवीत् ।
गणयित्वा यथोक्तानि तावन्त्येव फलानि तु ।
श्रोतुमिच्छामि तां विद्यां यथैतज्ज्ञायते नृप ॥

Then he counted the fruits and they were exactly as many as Rituparna stated they were, and he was filled with wonder and told the king this: "I wish to learn that (Vidya) science by which you knew this, O king!"

ऋतुपर्णः—

विद्ध्यक्षहृदयज्ञं मां संख्याने च विशारदम् ॥

RITUPARNA :—

"Know me as wise in the secrets of dice-playing as well as an expert in counting."

बाहुकस्तमुवाचाथ देहि विद्याद्वयं च मे ।
मत्तोऽपि चाश्वहृदयं गृहाण पुरुषर्षभ ॥

Then, Bahuka asked him: "Give me O best of men, knowledge of both the (Vidyas) sciences, and from me obtain in return the secrets of horse-lore."

यथोक्तं त्वं गृहाणेदमक्षाणां हृदयं परम् ।
एवमुक्त्वा ददौ विद्यामृतुपर्णो नलाय वै ॥

"Receive from me these great secrets of dice-playing as they were revealed (to me)." So saying Rtuparna imparted to Nala a perfect knowledge of that science (Vidya).

तस्याक्षहृदयज्ञस्य हृदयान्निःसृतः कलिः ।
ततो गतज्वरो राजा नैषधः परवीरहा ॥
रथमारुह्य तेजस्वी प्रययौ जवनैर्हयैः ॥

When he knew the secrets of dice-playing, Kali came out from within his body; and king Nala (Naishadha), who had destroyed mighty opponents, ceased to be tormented (by Kali). Full of energy, he remounted the chariot and drove on (to Kundina city), with the horses running at a great speed.

ततो विदर्भान्संप्राप्तं सायाह्ने सत्यविक्रमम् ।
ऋतुपर्णं जना राज्ञे भीमाय प्रत्यवेदयन् ॥

Then the people announced to their king Bhima, that (king) Rituparna of true prowess had reached the Vidarbha territories in the evening.

दमयन्ती तु शुश्राव रथघोषं नलस्य तम् ।
आरुरोह महद्वेश्म पुण्यश्लोकदिदृक्षया ॥

ततो मध्यमकक्ष्यायां ददर्श रथमास्थितम् ।
ऋतुपर्णं महीपालं सहवार्ष्णेयबाहुकम् ॥

And Damayanti heard the rumbling of Nala's chariot and went to the top of a big building in order to catch a glimpse of that praiseworthy person (Punyasloka). From the inner apartments of that building, she saw a chariot arrive and also king Rituparna along with Varshneya and Bahuka.

सोऽवतीर्य रथोपस्थादृतुपर्णो नराधिपः ।
न च किञ्चित्तदाऽपश्यत्प्रेक्षमाणो मुहुर्मुहुः ॥

King Rituparna alighted from the chariot; but he noticed nothing special, although he looked about him again and again.

स तु राज्ञा समागम्य विदर्भपतिना तदा ।
राजप्रेष्यैरनुगतो दिष्टं वेश्म समाविशत् ॥

Then he met the kingly ruler of the Vidarbha country; and, attended by the king's servants, he arrived at the lodgings assigned to him.

बाहुको रथमादाय रथशालामुपागमत् ॥

Bahuka took the chariot away to the place where chariots were housed.

चिन्तयामास वैदर्भी कस्यैष रथनिस्वनः ।
नलस्येव महानासीन्न च पश्यामि नैषधम् ।
वार्ष्णेयेन भवेन्नूनं विद्या सैवोपशिक्षता ॥

And the Vidarbha princess (Damayanti) wondered: "Whose chariot is it that rumbles like this? The sound is majestic, like that of Nala's chariot; but I do not see Nala (lord of the Nishada country). It must certainly be that this peculiar art (of chariot-driving) has been learnt by Varshneya from his master."

एवं सा तर्कयित्वा तु दमयन्ती [विशांपते] ।
दूतीं प्रस्थापयामास नैषधान्वेषणे शुभा ॥

Thus revolving in her mind, the good lady Damayanti sent her messenger-maid to discover (the Nishadha prince) Nala.

गच्छ केशिनि जानीहि क एष रथवाहकः ।
उपविष्टो रथोपस्थे विकृतो ह्रस्वबाहुकः ॥

अत्र मे महती शङ्का भवेदेष नलो नृपः ।
ब्रूयाश्चैनं कथान्ते त्वं पर्णादवचनं यथा ॥
प्रतिवाक्यं च सुश्रोणि बुध्येथास्त्वमनिन्दिते ॥

"Go, Kesini, and find out who this deformed chariot-driver is, who has stunted arms and who is sitting inside the chariot. My grave suspicion in this matter is that this person might be king Nala. At the close of your conversation, my dear girl, recite unto him those words which Parnada spoke; and watch, blameless girl, what reply he makes."

एवं समाहिता गत्वा दूती बाहुकमब्रवीत् ।
स्वागतं ते मनुष्येन्द्र कुशलं ते ब्रवीम्यहम् ॥
कदा वै प्रस्थिता यूयं किमर्थमिह चागताः ।
तत्त्वं ब्रूहि यथान्यायं वैदर्भी श्रोतुमिच्छति ॥

Thus instructed, the maid-messenger went and met Bahuka ahd told him: "Welcome to you, prince. I wish you well. When did you start on your journey? And why have you come here? Please tell me the truth aright; the princess of Vidarbha (Damayanti) likes to hear about it."

बाहुकः—

श्रुतः स्वयंवरो राज्ञा कौसलेन महात्मना ।
द्वितीयो दमयन्त्या वै भविता श्व इति द्विजात्॥
श्रुत्वैतत्प्रस्थितो राजा शतयोजनयायिभिः ।
हयैर्वातजवैर्मुख्यैरहमस्य च सारथिः ॥

BAHUKA :—

"From a Brahmin (who came there), the high-souled king of the Kosala country heard the news: 'To-morrow a second

Svayamvara (choice of a husband) will be made by Damayanti.' On hearing those words, the king started at once with these excellent horses which are fleet as the wind and can run a distance of (a hundred yojanas) eight hundred miles. And I am his charioteer."

केशिनी—

योऽसावयोध्यां प्रथमं गतोऽसौ ब्राह्मणस्तदा ।
इमानि नारीवाक्यानि कथयानः पुनःपुनः ॥

एतच्छ्रुत्वा प्रतिवचस्तस्य दत्तं त्वया किल ।
यत्पुरा तत्पुनस्त्वत्तो वैदर्भी श्रोतुमिच्छति ॥

एवमुक्तस्य केशिन्या नलस्य [कुरुनन्दन] ।
हृदयं व्यथितं चासीदश्रुपूर्णे च लोचने ॥

KESINI:—

"When this Brahmin first came to Ayodhya, he repeated again and again these words of a woman; you heard the words and gave him a reply, did you not? What was uttered then, the princess of Vidarbha (Damayanti) desires to hear from you again." When Nala was thus requested by Kesini, his heart grew sore and his eyes were filled with tears.

स निगृह्यात्मनो दुःखं पुनरेवेदमब्रवीत् ॥

But he controlled his grief and spoke those words over again.

ततः सा केशिनी गत्वा दमयन्त्यै न्यवेदयत् ।
तत्सर्वं कथितं चैव विकारं तस्य चैव तम् ॥

Then Kesini returned and reported to Damayanti about all that he spoke and also about the deformities of his person.

गच्छ केशिनि भूयस्त्वं परीक्षां कुरु बाहुके ।
अब्रुवाणा समीपस्था चरितान्यस्य लक्षय ।
दमयन्त्यैवमुक्ता सा जगाम पुनरागमत् ॥

"Go, Kesini, once again and submit Bahuka to close scrutiny; and, remaining silent near him, watch his actions well." Thus directed by Damayanti, she went again and returned.

सा तत्सर्वं यथावृत्तं दमयन्त्यै न्यवेदयत् ॥

She informed Damayanti everything as it happened:

दृढं शुच्युपदानोऽसौ न मया मानुषः क्वचित्।
दृष्टपूर्वः श्रुतो वाऽपि दमयन्ति तथाविधः॥

"He is certainly a man of perfect accomplishment. I have nowhere seen, Damayanti, nor have I heard of such a person before.

ह्रस्वमासाद्य तु द्वारं नासौ विनमते क्वचित्।
संकटेऽप्यस्य सुमहद्विवरं जायतेऽधिकम्॥

ऋतुपर्णस्य चार्थाय भोजनीयमनेकशः।
प्रेषितं तत्र राज्ञा तु मांसं च बहु पाशवम्॥

तस्य प्रक्षालनार्थाय कुम्भास्तत्रोपकल्पिताः।
ते तेनावेक्षिताः कुम्भाः पूर्णा एवाभवंस्ततः॥

"He never bends his head when he comes to a low doorway; and when he goes through a narrow passage, the opening grows very large and wide. For the sake of Rituparna, various articles of food are often sent there by our king, besides large quantities of animal flesh. Waterpots are kept there for washing those articles of food. At a glance from him, those pots became immediately full.

तृणमुष्टिं समादाय सवितुस्तं समादधत् ।
अथ प्रज्वलितस्तत्र सहसा हव्यवाहनः ।
आश्चर्यमग्निं संस्पृश्य नैवासौ दह्यते शुभे ॥

"He gathered a handful of grass and placed it in the sun. Then suddenly there was a flame of fire. Oh wonder! He handles fire and is not scorched at all, good lady.

पुष्पाणि मृद्यमानानि हृषितानि भवन्ति हि ॥

"Flowers pressed by his touch remain quite fresh and unfaded.

एतान्यद्भुतकल्पानि बाहुकस्य समीपतः ॥

"These seeming miracles happened where Bahuka was."

तच्छ्रुत्वा सा शङ्कमाना नलं बाहुकरूपिणम् ।
मिथुनं प्रेषयामास केशिन्या सह [भारत] ॥

On hearing those words, she (Damayanti) suspected that Nala was disguised as Bahuka; and she sent the twins along with Kesini (to that place).

इन्द्रसेनां सह भ्रात्रा समभिज्ञाय बाहुकः ।
भृशं दुःखपरीतात्मा केशिनीमिदमब्रवीत् ॥

Bahuka recognised Indrasena and her brother; and, entirely overwhelmed with sorrow, he spoke these words to Kesini:

इदं च सदृशं भद्रे मिथुनं मम पुत्रयोः ।
अतो दृष्ट्वैव सहसा बाष्पमुत्सृष्टवानहम् ॥

बहुशः संपतन्तीं त्वां जनः शङ्केत दोषतः ।
वयं च देशातिथयो गच्छ भद्रे यथासुखम् ॥

"Good lady! these twins look exactly like my twin children. Therefore, at mere sight of them, I shed sudden tears. People might think ill of you, when you come here frequently. We are guests from a foreign country. Go hence, good lady, as you please."

आगत्य केशिनी क्षिप्रं दमयन्त्यै न्यवेदयत् ॥

Kesini returned quickly and informed Damayanti of (everything).

सा वै पित्राऽभ्यनुज्ञाता मात्रा च [भरतर्षभ] ।
नलं प्रवेशयामास यत्र तस्याः प्रतिश्रयः ॥

Then she obtained permission from her father and her mother and had Nala brought to her apartments.

दमयन्ती—

साक्षाद्देवानपाहाय वृतो यः स पुरा मया ।
अनुव्रतामभिमतां पुत्रिणीं त्यक्तवान्कथम् ॥

DAMAYANTI :—

"He who was long ago chosen by me as husband, after rejecting the very gods, how did he desert his faithful wife whom he loved and who had borne him children?"

नलः—

कलिना तत्कृतं भीरु यच्च त्वामहमत्यजम् ।
स मच्छरीरे त्वच्छापाद्दह्यमानोऽवसत्कलिः ।
मम च व्यवसायेन तपसा चैव निर्जितः ॥

NALA.—

"Timid girl, when I deserted you, it was the work of Kali; that Kali remained within my body, scorched and consumed by your curse, and he has been completely vanquished by my strenuous efforts and by my penitence.

भैमी किल स्म भर्तारं द्वितीयं वरयिष्यति ।
श्रुत्वैव चैवं त्वरितो भागस्वरिरुपस्थितः ॥

"'Bhima's daughter is indeed choosing a second husband'—hearing such words, Rituparna (Bhagasvari) came here in haste."

दमयन्ती तु तच्छ्रुत्वा भीता वचनमब्रवीत् ।
उपायोऽयं मया दृष्टो नैषधानयने तव ॥

On hearing those words, Damayanti trembled and uttered the words: "This ruse was thought of by me, Oh Nala (Naishadha), for bringing you here."

एवमुक्ते ततो वायुरन्तरिक्षादभाषत ।
नैषा कृतवती पापं नल सत्यं ब्रवीमि ते ॥

Even as she thus spoke, the Wind-God spoke from the sky: "I tell you the truth, O Nala, this lady has not committed any sin."

तथा ब्रुवति वायौ तु पुष्पवृष्टिः पपात ह ॥

As the Wind-God was speaking in this manner, a rain of flowers fell (from the sky.)

ततस्तद्वस्त्रमरजः प्रावृणोद्वसुधाधिपः ।
संस्मृत्य नागराजं तं ततो लेभे स्वकं वपुः ॥

Then king Nala wrapped that spotless garment round his body and thought of that king of serpents, and at once he got back his own body (freed from deformities).

ऋतुपर्णोऽपि शुश्राव बाहुकच्छद्मिनं नलम् ।
दमयन्त्या समायुक्तं क्षमयामास पार्थिवः ॥
दिष्ट्या समेतो दारैस्स्वैर्भवानित्यभ्यनन्दत ॥

King Rituparna heard that it was Nala who was in the disguise of Bahuka and that he was (now) united with Damayanti, and he prayed to be pardoned, and rejoicing, he said. "Fortunately you are (again) in the company of your wife."

गृहीत्वा चाश्वहृदयं प्रीतो भागस्वरिर्नृपः ।
सूतमन्यमुपादाय ययौ स्वपुरमेव ह ॥

King Rituparna (Bhagasvari) obtained the secrets of horse-lore (from Nala) and gladly returned to his city, engaging another person as his charioteer.

स मासमुष्य [कौन्तेय] भीममामन्त्र्य नैषधः ।
पुरादल्पपरीवारो जगाम निषधान्प्रति ॥

Nala stayed a month there; and then, taking leave of Bhima, he went from that city (Kundina) towards the Nishadha country, followed by a small retinue.

ततः प्रावर्तत द्यूतं पुष्करस्य नलस्य च ॥

Then ensued a combat of dice-play between Pushkara and Nala.

जित्वा च पुष्करं राजा प्रहसन्निदमब्रवीत् ।
न त्वया तत्कृतं कर्म येनाहं विजितः पुरा ।
कलिना तत्कृतं कर्म त्वं जीव शरदः शतम् ॥

After vanquishing Pushkara, the king spoke these words, smiling: "The act by which I was defeated long ago, did not proceed from you, it proceeded from Kali. May you live a hundred (autumns) years!"

एवं नलः सान्त्वयित्वा भ्रातरं सत्यविक्रमः ।
प्रस्थाप्य पुष्करं राजा वित्तवन्तमनामयम् ।
प्रविवेश पुरं श्रीमानत्यर्थमुपशोभिताम् ॥

Thus king Nala (who was truly mighty, comforted his brother Pushkara and sent him back to his place, rich and happy, and then, as the lord (of his country), he entered his city which was profusely decorated.

महत्या सेनया राजा दमयन्तीमुपानयत् ।
पुनः स्वे चावसद्राज्ये प्रत्याहृत्य महायशाः ॥

And the king had Damayanti brought home, by sending her a huge army (as her retinue). And he lived again in his kingdom, practising self-restraint ; and he achieved great fame

ये चेदं कथयिष्यन्ति नलस्य चरितं महत् ।
श्रोष्यन्ति चाप्यभीक्ष्णं वै नालक्ष्मीस्तान्भजिष्यति ॥

Misfortune will never fall to the lot of those who recount, or those who often listen to, this noble life of Nala

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॥ श्रीः ॥

॥ मार्कण्डेयोपाख्यानम् ॥

MARKANDEYA

[This story of Markandeya's victory over Death is condensed from chapters 235 and 236 of the Padma Purana (Uttara), where sage Vasishtha tells the tale to King Dilipa The story brings home the lesson that one can transcend Fate by intense devotion to God]

यद्विशङ्का मृगगणाः कण्डूयन्तेऽस्य विग्रहे ।
तस्मान्मृकण्डुरित्यस्य नाम चक्रे पिता स्वयम् ॥

As herds of antelopes came without fear and rubbed themselves against the body of this sage, his father had given him the name, Mrikandu.

मुद्गलस्य मुनेः कन्यामुपयेमे मरुद्वतीम् ॥

And he married Marudvati, the daughter of sage Mudgala.

अनपत्यो मृकण्डुश्च भार्यया स महामुनिः ॥

And that great sage Mrikandu and his wife had no son

शङ्करं तोषयामास तपसा नियमेन च ।
तुष्टश्चाह पिनाकी तं भार्यया सहितं मुनिम् ॥

And he pleased Sankara (God Siva) with his self-discipline and austerities. And pleased with that sage and his wife, Siva said:

किमिहेच्छसि पुत्रं त्वं निर्गुणं चिरजीविनम् ।
आहोस्विदेकं सगुणं सर्वज्ञं षोडशाब्दिकम् ।

"Now, would you like to have an ignoble son who has long life or a noble son who is all-wise but has only sixteen years of life."

इत्युक्तः सोऽपि धर्मात्मा नाहमिच्छामि निर्गुणम् ।
अल्पायुरपि पुत्रो वा सर्वज्ञोऽस्तु जगत्पते ॥

Thus questioned, the virtuous one said: "I do not wish for an ignoble son, O lord of the worlds! though my son be short-lived, let him be all-wise."

तर्हि ते भविता पुत्रः षोडशायुः सुधार्मिकः ।
सर्वज्ञो गुणवान्लोके कीर्तिमान् ज्ञानसागरः ॥

एवमुक्त्वा ययौ देवः सोऽपि लब्धवरो मुनिः ।
प्रकामं संतुष्टमनाः प्रपेदे निजमाश्रमम् ।
तनयस्तपनाकारो मरुद्वत्यामजायत ॥

"Then to you is given, a son with sixteen years of life, who shall be very virtuous, all-wise and full of good qualities; he will attain to fame in this world and be an ocean of wisdom." Thus saying, the God went away; and having obtained the boon, the sage came back to his hermitage, immensely glad at heart. And a son resembling the Sun was born of (his wife) Marudvati.

अहो रूपमहो तेजस्त्वहो सर्वाङ्गलक्षणम् ।
अहो मरुद्वतीभाग्यादाविरासीत्स्वयं हरः ।
इति हृष्यन्ति चान्योन्यं पौरजानपदा जनाः ॥

"What beauty (of form)! What glory! And how handsome in all parts (of the body)! Wonderful that because of Marudvati's good fortune Siva (Hara) Himself had appeared (as her child)!" So remarked to one another the people of the cities and the country folk, and they were all glad.

वेदान्स विधिनाऽध्यैष्ट साङ्गोपाङ्गपदक्रमान् ॥

And he learnt the Vedas in the proper way, along with their Angas (sections) and Upangas (sub-sections) and with the recitation according to the Pada and the Krama modes.

विद्याजातं समस्तं च साक्षिमात्राद्गुरोर्मुखात् ।
विनयादिगुणानाविष्कुर्वञ्जग्राह शक्तिमान् ॥

And revealing his humility and other good qualities, he learnt, apparently from his preceptor but really because of his inherent powers, all the several sciences (Vidyas).

संप्राप्ते षोडशेऽब्दे तु मार्कण्डेयस्य धीमतः ।
मृकण्डुः शोकदीनात्मा विललापाकुलेन्द्रियः ॥

When Markandeya the wise reached his sixteenth year, Mrikandu was perplexed in mind and wept disconsolate with grief.

मार्कण्डेयोऽपि तं दृष्ट्वा विलपन्तं सुदुःखितम् ।
उवाच पितरं किं मे कारणं शोकमोहयोः ॥

And Markandeya saw his father weeping in great sorrow and asked him: "What is the reason for your grief and perplexity?"

मृकण्डुः—

आयुः षोडशवर्षाणि तव दत्तं पिनाकिना ।
स कालोऽयमिह प्राप्तस्तस्माच्छोचामि नन्दन ॥

MRIKANDU:—

"Sixteen years of life were assigned to you by God Siva; (the end of) that period (of time) has now arrived, so I grieve, my son."

मार्कण्डेयः—

मन्निमित्तं पितः शोकं कदाचिदपि मा कृथाः ।
यतिष्यामि तथा तात यथा यास्याम्यमर्त्यताम् ।
समाराध्य महादेवं वाञ्छितार्थप्रदं शिवम् ॥

MARKANDEYA:—

"Father, you need never to grieve for me. I shall so strive, father, that I obtain immortality, by pleasing the great God Siva who grants whatever is desired."

इति श्रुत्वा वचस्तस्य पितरावतिहर्षितौ ।
सर्वं शोकं परित्यज्य प्रहृष्टावूचतुः सुतम् ॥

आवयोः शोकनाशाय महोपायः समीरितः ।
तद्गच्छ शरणं तात नातः परतरं हितम् ॥

Hearing those words of his, his parents were exceedingly happy; and casting all their grief away, they rejoiced and told their son: "You have spoken of a great plan for the removal of our sorrow; therefore, dear son, take refuge (in Him); there is nothing more beneficial than that."

पित्रोरनुज्ञां संप्राप्य दक्षिणार्णवरोधसि ।
लिङ्गं संस्थाप्य विधिवन्मार्कण्डेयो निजाह्वयम् ॥

कृत्वा त्रिषवणस्नानं त्रिकालं शिवमर्चति ।
स्तोत्रं त्रिकालपूजान्ते पठित्वा नृत्यति प्रियात् ॥

Obtaining the permission of his parents, Markandeya went to the shore of the Southern Ocean and established there a Lingam (emblem of God) called by his own name, according to the rules (of the Sastras). (Every day) he performed ceremonial baths three times and worshipped Siva three times (at dawn, noon and evening), and at the end of the triple worship he would recite his prayer and dance (before the god) out of joy.

शिवपूजाप्रसक्तं च तद्दिने स्तोतुमुद्यतम् ।
आजगाम तमुद्दिश्य कालः पाशमुपासृजत् ॥

On that day (when Markandeya completed his sixteenth year), when he was engrossed in the worship of Siva and began to sing His praise, the god of Death came for him and threw the noose (over him).

कण्ठार्पितमहापाशो मार्कण्डेयस्तमब्रवीत् ।
काल तावत्प्रतीक्षस्व कालं मम महामते ।
निर्वर्तयाम्यहं यावन्महास्तोत्रं जगत्पतेः ॥

With the great noose around his neck, Markandeya said to him: "O god of Death, who are very wise! please await such time as I finish my great prayer to the lord of the worlds."

तमब्रवीत्ततः कालो मार्कण्डेयं हसन्मुहुः ।
न च प्रतीक्षते कालः कृतमस्य न वा कृतम् ॥

Then the god of Death told Markandeya, smiling all the time: "Death does not wait, whether one finishes or does not finish (his work)."

श्रुत्वैवं वचनं तस्य कालस्यामोघवर्तिनः ।
मार्कण्डेय उवाचेदं शिवस्तोत्रपरायणः ॥

Hearing those words of that god of Death whose position was unassailable, Markandeya who was engrossed in praising Siva spoke this.

येऽत्र विघ्नं प्रकुर्वन्ति शिवस्तोत्ररतात्मनाम् ।
तेऽचिरेण विनश्यन्ति त्वामतो वारयाम्यहम् ॥

"Those who cause obstruction here to persons delighting in the praise of God Siva—they perish ere long, that is why I dissuade you (from it)."

स एवं तर्जितस्तेन भगवान्विवृतेक्षणः ।
कालो भृशं रुषेत्याह ग्रसन्निव जगत्त्रयम् ॥

Thus admonished by him, the holy god of Death, with eyes distended, looked as if he would devour all the three worlds in his extreme anger, and said:

यावत्य एव गङ्गायां सिकता विप्र दुर्मते ।
तावन्त एव ब्रह्माणो मया कालेन संहृताः ॥

किं वाऽत्र बहुनोक्तेन पश्य मे विक्रमं बलम् ।
स पातु त्वां महादेवो यस्य दासोऽसि सांप्रतम् ॥

"Fool of a Brahmin! As many particles of sand as are in the Ganges, so many Brahmins have been destroyed by me the god of Death. Why speak many words about it? Behold my transcendent strength! Let that Mahadeva whose slave you now are save you!"

तेनैवं गर्जता [राजन्] कालेनासौ महामुनिः ।
ग्रस्तुं हठात्समारब्धो राहुणेव यथा शशी ॥

This great sage was then about to be swallowed forcibly by the god of Death roaring with rage, just as the moon is by Rahu (the ascending node).

लिङ्गादथ समुत्तस्थौ मूर्तिमान्परमेश्वरः ।
उद्धृत्य पादकमलं प्रजहार भुजान्तरे ॥

Then, the supreme Lord rose out of the Linga (emblem), assuming a form; and uplifting his lotus foot kicked the god of Death on the chest.

पादप्रहारचकितो दूरे मृत्युः पपात ह ।
मार्कण्डेयोऽथ तुष्टाव तेन स्तोत्रेण शंकरम् ॥

Startled by that kick, the god of Death fell at a great distance, and Markandeya thereupon praised Siva (Sankara) with a hymn.

रत्नसानुशरासनं रजताद्रिशृङ्गनिकेतनं
शिञ्जिनीकृतपन्नगेश्वरमच्युतानलसायकम् ।
क्षिप्रदग्धपुरत्रयं त्रिदशालयैरभिवन्दितं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ॥

The crescent-crested Chandrasekhara to Whom Mount Meru (ruby-topped) is as a bow, and the peaks of the Silver Mountains as His banner, Who uses the lord of serpents as a bow-string, to Whom Vishnu (Achyuta) was an arrow of fire, Who burnt the Triple City (to ashes) in a moment and Who is worshipped by the dwellers of Heaven—in Him I take refuge. What can Death (Yama) do to me?

पञ्चपादपपुष्पगन्धिपदाम्बुजद्वयशोभितं
भाललोचनजातपावकदग्धमन्मथविग्रहम् ।
भस्मदिग्धकलेवरं भवनाशनं भवमव्ययं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ॥

Chandrasekhara Whose shining lotus feet are redolent with the fragrance of the flowers of the five (Kalpaka) trees (of Heaven), from the eye on Whose forehead issued the fire which burnt to ashes the body of Manmatha (the God of Love), Whose body is smeared with holy ashes, Who puts an end to the round of earthly existence (Bhava) but Himself remains Eternal and Imperishable—in Him I take refuge. What can Death do to me?

मत्तवारणमुख्यचर्मकृतोत्तरीयमनोहरं
पङ्कजासनपद्मलोचनपूजिताङ्घ्रिसरोरुहम् ।
देवसिन्धुतरङ्गशीकरसिक्तशीतजटाधरं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः ॥

Chandrasekhara Who looks charming in His garment of the skin of the lordly infuriated elephant (killed by Him), Whose lotus feet are worshipped by Brahma and by Vishnu, Whose matted hair is cool with spray from the waves of the Celestial River (Ganga)—in Him I take refuge. What can Death do to me?

कुण्डलीकृतकुण्डलीश्वरकुण्डलं वृषवाहनं
नारदादिमुनीश्वरस्तुतवैभवं भुवनेश्वरम् ।
अन्धकान्तकमाश्रितामरपादपं शमनान्तकं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara, Whose ear-ornament (Kundala) is the serpent lord coiled up, Whose mount is the bull, Whose glory is chanted by Narada and other great sages, Who is the Lord of the worlds, Who destroyed (the demon) Andhaka, Who is a (wishing) tree of Heaven to those who seek shelter, and the vanquisher of Death—in Him I take refuge. What can Death do to me?

यक्षराजसखं भगाक्षिहरं भुजङ्गविभूषणं
शैलराजसुतापरिष्कृतचारुवामकलेबरम् ।
क्ष्वेलनीलगलं परश्वधधारिणं मृगधारिणं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara, Who is the companion of (Kubera) the king of the Yakshas, Who deprived Bhaga of his eyes, Whose ornaments are serpents, the lovely left side of Whose body is adorned by (Parvati) the daughter of the king of mountains, He Whose neck is lustrous blue, Who wields the battle-axe and holds an antelope (in His hand)—in Him I take refuge. What can Death do to me?

भेषजं भवरोगिणामखिलापदामपहारिणं
दक्षयज्ञविनाशिनं त्रिगुणात्मकं त्रिविलोचनम्।
भुक्तिमुक्तिफलप्रदं निखिलाघसङ्घनिबर्हणं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara Who cures all sufferers from the malady of *samsara*, Who wards off all disasters, Who thwarted the sacrifice of Daksha, Who contains in Himself the three qualities (Sattva, Rajas and Tamas), Who has three eyes, Who is the giver of the fruits Bhukti (Enjoyment) and Mukti (Liberation), Who wipes out all accumulated sin—in Him I take refuge, What can Death do to me?

भक्तवत्सलमर्चतां निधिमक्षयं हरिदम्बरं
सर्वभूतपतिं परात्परमप्रमेयमनूपमम्।
सोमवारिनभोहुताशनसोमपालितस्वाकृतिं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara, Who dotes on His devotees, Who is an inexhaustible treasure to His worshippers, to Whom the space around is as a garment, Who is the lord of all beings, Who is the ultimate great One, being Immeasurable and Incomparable,

and Whose body is guarded by the Moon and by Water, Fire, Wind and Sky—in Him I take refuge. What can Death do to me?

विश्वसृष्टिविधायिनं पुनरेव पालनतत्परं
संहरन्तमथ प्रपञ्चमशेषलोकनिवासिनम् ।
क्रीडयन्तमहर्निशं गणनाथयूथसमावृतं
चन्द्रशेखरमाश्रये मम किं करिष्यति वै यमः॥

Chandrasekhara, Who ordained the creation of the universe, Who is now engaged in preserving it and Who will hereafter destroy all these things (Prapancha), Who is immanent in all persons without exception, Who delights in sporting day and night, Who is surrounded by a multitude of leaders of hosts—in Him I take refuge. What can Death do to me?

रुद्रं पशुपतिं स्थाणुं नीलकण्ठमुमापतिम् ।
नमामि शिरसा देवं किं नो मृत्युः करिष्यति ॥

"I bow my head to God Rudra, the lord of cattle (human souls) and husband of Parvati (Uma), the God who is imperturbable and whose throat is blue (with the poison retained there). What can Death do to us?"

इति स्तुतो महादेवो मार्कण्डेयेन धीमता ।
आयुः प्रादादपर्यन्तमनेकप्रलयावधि ॥

Thus praised by the wise Markandeya, Siva (Mahadeva) gave him endless years of life, lasting over several (deluges) dissolutions of the worlds.

पुनः स्वमाश्रमं प्राप्य मार्कण्डेयो महामुनिः ।
मातरं पितरं नत्वा स ताभ्यामभिनन्दितः ।
यमोऽपि शङ्करं स्तुत्वा यथादेशं जगाम ह ॥

And the great sage Markandeya went back to his hermitage and made obeisances to his father and to his mother and was congratulated by them. And the god of Death also praised Siva (Sankara) and returned to his own abode.

॥ श्रीः ॥

॥ हरिश्चन्द्रोपाख्यानम् ॥

HARISCHANDRA

The story of Harischandra the ideal king s taken from Chapters 7 and 8 of the Markandeya Purana and the prologue is from the Mahabharata, Vana Parvan, Chapter 77. The wager between Vasishtha and Visvamitra costs Harischandra much undeserved suffering but he becomes by his conduct a model of truthfulness; for by denying his promise, he could have saved himself, his dear wife and his only son from the cruel tests of Visvamitra. The concluding episode of his life is not, however, so well known. His identification with his people entitles him fully to the well-deserved tribute of Sukracharya, who speaks with authority on "Raja-niti" that a king like Harischandra never was and never will be.]

उपोद्घातः

PROLOGUE

इक्ष्वाकूणां कुले जातो महात्मा पृथिवीपतिः ।
त्रिशङ्कुरिति विख्यातो राजराजो महाद्युतिः ॥

There was born in the family of the Ikshvakus a high-souled prince known to fame as Trisanku, the illustrious king of kings.

हरिश्चन्द्रस्ततो जज्ञे गुणरत्नाकरो नृपात् ।
सत्यवादी मधुरवाक्सत्येन बहुभाषिता ॥

And Harischandra, the truth-speaker, who was an ocean of good qualities, was born of that king. He spoke sweet words profusely; and what he spoke was truth.

उशीनरस्य राजर्षेर्दुहिता पुण्यलक्षणा ।
स्वयंवरे महाभागं वरयामास भामिनी ।
हरिश्चन्द्रं समेतानां राज्ञां मध्ये पतिं विभुम् ॥

From among the kings assembled at her Svayamvara, the handsome young daughter of the saintly king Usinara who bore auspicious marks on her person chose Harischandra as her lord and husband.

तस्यां देव्यां हरिश्चन्द्राज्जज्ञे राजीवलोचनः ।
पुत्रः पुण्यवतां श्रेष्ठो लोहिताक्ष इति श्रुतः ॥

To that queen was born of Harischandra, a son whose eyes were like lotuses and who was (therefore) known as Lohitaksha; and he became a most holy person.

एतस्मिन्नेव काले तु विश्वामित्रो दिवं गतः ।
आजगाम वसिष्ठोऽपि वामदेवसहायवान् ॥

At that time (when Harischandra was ruling the earth), Visvamitra went to Heaven; and Vasishtha had also come there, accompanied by Vamadeva.

वर्ण्यमानेषु च तदा सत्यवादिषु राजसु ।
तस्यां संसदि सर्वस्माद्धरिश्चन्द्रोऽपि पप्रथे ॥

And when, in that assembly (of the gods), a discussion arose about truth-speaking kings, Harischandra too was mentioned as above all (others).

हरिश्चन्द्रं प्रति तत्र विश्वामित्रवसिष्ठयोः ।
पणः कृतस्तदा पश्चाद्विश्वामित्रेण पार्थिवः ।
अवाप परमं दुःखं मरणादमनोहरम् ॥

Then a wager was made between Visvamitra and Vasishtha concerning Harischandra; and thereafter the king (Harischandra) was subjected by Visvamitra to extreme suffering which was more bitter than death.

हरिश्चन्द्रेति राजर्षिरासीत् त्रेतायुगे पुरा ॥

Long ago, in the Treta Yuga, there lived a saintly king known as Harischandra.

स कदाचिन्महाबाहुररण्येऽनुसरन्मृगम् ।
शुश्राव शब्दमसकृत्त्रायस्वेति च योषिताम् ॥

On a certain occasion, when that warrior was chasing the deer in a forest, he heard repeatedly the voice of women crying, "Save us."

स विहाय मृगं राजा मा भैषीरित्यभाषत ॥

Abandoning the chase, the king replied, "Be not afraid."

विश्वामित्रः प्रागसिद्धा विद्याः साधयति व्रती ॥

Visvamitra was determined to obtain mastery of the (Vidyas) mystic Sciences, which he had not acquired already.

साध्यमानाः क्षमामौनचित्तसंयमिनाऽमुना ।
ता वै भयार्ताः क्रन्दन्ति वयमस्य सुदुर्बलाः ॥

When these Sciences were being brought under control by this Visvamitra by his restraint over thought, word and action, they (the Sciences) were frightened and they cried: "We are too weak to withstand this person."

विश्वामित्रस्ततः क्रुद्धः श्रुत्वा तन्नृपतेर्वचः ।
स चापि राजा तं दृष्ट्वा प्रणिपत्याभ्यभाषत ॥

Then Visvamitra grew angry on hearing those words of the king (offering protection to the Sciences); and the king too, on seeing him, fell down at his feet and said:

न क्रोद्धुमर्हसि मुने निजधर्मरतस्य मे ।
दातव्यं रक्षितव्यं च धर्मज्ञेन महीक्षिता ॥

"It behoves you not to be angry with me, O sage, when I am engrossed in (the performance of) my own duties. By a king who knows his duties, gifts must be given and protection offered."

विश्वामित्रः—

यदि राजा भवान्सम्यग्राजधर्ममवेक्षते ।
निर्वेष्टुकामो विप्रोऽहं दीयतामिष्टदक्षिणा ॥

VISVAMITRA :—

"If your majesty is truly mindful of your kingly duties, I am a Brahmin desirous of marrying. Give me as a Dakshina (donation) what I desire."

राजा—

उच्यतां भगवान्यत्ते दातव्यमविशङ्कितम् ।
दत्तमित्येव तद्विद्धि यद्यपि स्यात्सुदुर्लभम् ॥

THE KING :—

"Holy Sir, let me know what should be given to you. Be assured that it would be undoubtedly given, although it be very difficult to do so."

विश्वामित्रः—

राजन्प्रतिगृहीतोऽयं यस्ते दत्तः प्रतिग्रहः ।
प्रयच्छ प्रथमं तावद्दक्षिणां राजसूयिकीम् ॥

VISVAMITRA :—

"King, this which you offer is accepted; but first, let me have as a gift the Dakshina prescribed for the Rajasuya sacrifice."

हरिश्चन्द्रः—

ब्रह्मंस्तामपि दास्यामि दक्षिणां भवतो ह्यहम् ।
व्रियतां द्विजशार्दूल यस्तवेष्टः प्रतिग्रहः ॥

HARISCHANDRA :—

"Brahmin, I shall make a gift of that Dakshina also to you. Good Brahmin! Ask for the boon that you desire."

विश्वामित्रः—

राज्यं च सकलं वीर कोशं वसिष्ठते तव ।
विना भार्यां च पुत्रं च शरीरं च प्रदीयताम् ॥

VISVAMITRA :—

"Let your entire kingdom, O brave man, with the treasury that is yours be given as a gift, excepting your wife, your son and your body."

अविकारमुखः श्रुत्वा तथेत्याह कृताञ्जलिः ॥

Without a twitch in his face, he heard it and clasping his palms together in adoration said, "So be it."

विश्वामित्रः—

यदि राजंस्त्वया दत्ता मम सर्वा वसुन्धरा ।
यत्र मे विषये स्वाम्यं तस्मान्निष्क्रान्तुमर्हसि ॥

श्रोणीसूत्रादि सकलं मुक्त्वा भूषणसंग्रहम् ।
तरुवल्कलमाबध्य सह पत्न्या सुतेन च ॥

VISVAMITRA :—

"If, O prince, all this earth (which was yours) has been gifted to me, you must divest yourself of all the ornaments you have (on your person) inclusive of your waist-band and put on a dress made of tree-bark and go with your wife and your son out of the country which now belongs to me."

तथेति चोक्त्वा कृत्वा च राजा गन्तुं प्रचक्रमे ।
स्वपत्न्या शैब्यया सार्धं बालकेनात्मजेन च ॥

And the king said "yes" and did (as he was bid) and started to go out with his wife Saibya and his little son.

व्रजतः स ततो रुध्वा पन्थानं प्राह तं नृपम् ।
क यास्यसीत्यदत्त्वा मे दक्षिणां राजसूयिकीम्॥

Then that sage told the king, standing across the path along which he was going: "Where do you go without giving me the Dakshina prescribed for a Rajasuya sacrifice?"

हरिश्चन्द्रः—

भगवन् राज्यमेतत्ते दत्तं निहतकण्टकम् ।
अवशिष्टमिदं ब्रह्मन् अद्य देहत्रयं मम ॥

HARISCHANDRA :—

"Holy one! This kingdom has been given to you, free of adverse claims and troubles. What remains to me today, O Brahmin, is this body of mine along with the bodies of these two persons (my wife and son)."

विश्वामित्रः—

तथाऽपि खलु दातव्या त्वया मे यज्ञदक्षिणा ।
यावत्तोषो राजसूये ब्राह्मणानां भवेन्नृप ।
तावदेव तु दातव्या दक्षिणा राजसूयिकी ॥

VISVAMITRA:—

"And yet the Dakshina of the sacrifice must be given to me by you. And, O prince, in a Rajasuya sacrifice, Dakshina is ordained to be given till the Brahmins are satisfied."

हरिश्चन्द्रः—

भगवन्सांप्रतं नास्ति दास्ये कालक्रमेण ते ।
प्रसादं कुरु विप्रर्षे सद्भावमनुचिन्त्य च ॥

HARISCHANDRA:—

"Holy one! I have nothing now. I shall give you (the promised gift) in course of time. Be gracious, O Brahmin sage, taking my sincerity into consideration."

विश्वामित्रः—

किंप्रमाणो मया कालः प्रतीक्ष्यस्ते जनाधिप ॥

VISVAMITRA :—

"And what length of time must I wait (for you), O king?"

हरिश्चन्द्रः—

मासेन तव विप्रर्षे प्रदास्ये दक्षिणाधनम् ॥

HARISCHANDRA :—

"In a month I shall give you, O Brahmin sage, the amount of the Dakshina."

विश्वामित्रः—

गच्छ गच्छ नृपश्रेष्ठ स्वधर्ममनुपालय ।

शिवश्च तेऽध्वा भवतु मा सन्तु परिपन्थिनः ॥

VISVAMITRA :—

"Depart and go, O best of kings, and persevere in your Dharma (duty). May your path be pleasant and may you meet with no obstacles."

अनुज्ञातः स गच्छेति जगाम वसुधाधिपः ।

पद्भ्यामनुचिता गन्तुमन्वगच्छत तं प्रिया ॥

The king proceeded to go, on being permitted to do so; and his wife who did not deserve to go on foot, followed him on foot.

तं सभार्यं नृपश्रेष्ठं निर्यान्तं ससुतं पुरात् ।
दृष्ट्वा प्रचुक्रुशुः पौरा राजश्चैवानुयायिनः ॥

When the citizens saw the good king go out of the city with his wife and his son, they cried aloud in grief and followed their king on the way.

त्वं धर्मतत्परो राजन् पौरानुग्रहकृत्तथा ।
नयास्मानपि राजर्षे यदि धर्ममवेक्षसे ॥

यत्र त्वं तत्र हि वयं तत्सुखं यत्र वै भवान् ।
नगरं तद्भवान् यत्र स स्वर्गो यत्र नो नृपः ॥

इति पौरवचः श्रुत्वा राजा शोकपरिप्लुतः ।
अतिष्ठत्स तदा मार्गे तेषामेवानुकम्पया ॥

"You are entirely devoted to Dharma, O king, and kind to your subjects. Take us also with you, saintly king, if you are intent on Dharma. Where you are, there we will be also. To be where you are, that is happiness. The place where you are, that becomes our city. That is Heaven, where our king is." The king heard these words of the citizens and was overwhelmed with pity; and so he stopped on the way, merely out of pity for them.

विश्वामित्रोऽपि तं दृष्ट्वा पौरवाक्याकुलीकृतम् ।
रोषामर्षविवृत्ताक्षः समागम्य वचोऽब्रवीत् ॥

धिक्त्वां दुष्टसमाचारमनृतं जिह्मभाषिणम् ।
मम राज्यं च दत्त्वा यः पुनः प्राकष्टुमिच्छसि ॥

And Visvamitra, when he saw him (Harischandra) distracted by the words of the citizens, came forward, his eyes distended with impetuous rage, and spoke these words: "Fie on you who are false and wicked in conduct and speak deceitful words; for, having given me the kingdom, you now want to rob me of it."

इत्युक्तः परुषं तेन हरिश्चन्द्रो महीपतिः ।
गच्छामीत्याह दुःखार्तो नान्यत्किंचिदुदाहरत् ।

Thus severely reprimanded by him, king Harischandra was oppressed with sorrow and said, "I am going" and did not utter another word.

स गत्वा वसुधापालो दिव्यां वाराणसीं पुरीम्।
जगाम पद्भ्यां दुःखार्तः सह पत्न्याऽनुकूलया॥

The king reached the holy city of Benares; and, oppressed with sorrow, he went on foot along, with his faithful wife.

पुरीं प्रविश्य ददर्श विश्वामित्रमुपस्थितम्।
प्राह चैवाञ्जलिं कृत्वा हरिश्चन्द्रो महामुनिम्॥

Entering the city, Harischandra saw Visvamitra arrived (there already). And holding his palms together in adoration, he spoke (as follows) to the great sage.

इमे प्राणाः सुतश्चायमियं पत्नी मुने मम।
यद्वाऽन्यत्कार्यमस्माभिस्तदनुज्ञातुमर्हसि॥

"I am here, O sage, and this is my son and this is my wife; if there be anything to be done by us, please command me to do so."

विश्वामित्रः—

पूर्णः स मासो राजर्षे दीयतां मम दक्षिणा ।
राजसूयनिमित्तं हि स्मर्यते स्ववचो यदि ॥

VISVAMITRA —

"The month is over, O royal sage! Let me have my Dakshina for the Rajasuya (sacrifice), if you remember your promise."

हरिश्चन्द्रः—

ब्रह्मन्नद्यैव संपूर्णो मासोऽम्लानतपोधन ।
तिष्ठत्येतद्दिनार्धं यत्तत्प्रतीक्षस्व मा चिरम् ।

HARISCHANDRA —

"Brahmin, only to-day the month will be complete. Worthy sage! One-half of the day yet remains. Please wait for that while, not longer."

एवमस्तु महाराज आगमिष्याम्यहं पुनः ।
इत्युक्त्वा प्रययौ विप्रो राजा चाचिन्तयत्तदा ॥

"Let it be so, great king! I shall come again," so saying, the Brahmin went away. And the king then pondered:

कथमस्मै प्रदास्यामि दक्षिणा या प्रतिश्रुता ।
कुतः पुष्टानि मित्राणि कुतोऽर्थः सांप्रतं मम ॥

प्रतिग्रहः प्रदुष्टो मे नाहं यायामधः कथम् ।
अथवा प्रेष्यतां यास्ये वरमेवात्मविक्रयः ॥

"How am I to give this person the Dakshina which has been promised. Where are rich friends (to oblige me)? Whence can I now have the means (to pay him). Acceptance of gifts is improper in my case. How can I avoid going the downward path (of ruin)? Or I shall become a slave. It is best indeed that I sell myself."

राजानं व्याकुलं दीनं चिन्तयानमधोमुखम् ।
प्रत्युवाच तदा पत्नी बाष्पगद्गदया गिरा ॥

Then when the king was dejected and confused, pondering over the problem with downcast face, his wife spoke to him in a voice which was tremulous with tears:

त्यज चिन्तां महाराज स्वसत्यमनुपालय ।
नातः परतरं धर्मं वदन्ति पुरुषस्य तु ।
यादृशं पुरुषव्याघ्र स्वसत्यपरिपालनम् ॥

राजन् जातमपत्यं मे सतां पुत्रफलाः स्त्रियः ।
स मां प्रदाय वित्तेन देहि विप्राय दक्षिणाम् ॥

"Cease pondering, O great king, and keep your word. There is no greater Dharma for man, they say, than keeping one's word, O great man! A son has been born to me, O king; and sons are the fruits of good men's wives. (The object of marriage is fulfilled) So sell me for money and give the Brahmin his Dakshina."

एतद्वाक्यमुपश्रुत्य ययौ मोहं महीपतिः ।
प्रतिलभ्य च संज्ञां स विललापातिदुःखितः ॥
हा हा कथं त्वया शक्यं वक्तुमेतच्छुचिस्मिते ।
दुर्वाच्यमेतद्वचनं कर्तुं शक्नोम्यहं कथम् ॥

On hearing these words, the king fell into a swoon, and when he regained consciousness, he cried aloud in deep sorrow: "Alas, alas! how is it possible for you, lady with lovely smiles, to speak these words? And how could I possibly act on these cruel words?"

एतस्मिन्नन्तरे प्राप्तो विश्वामित्रो महातपाः ।
कालकल्प इव क्रुद्धो राजानमिदमब्रवीत् ॥

At this juncture, the great ascetic Visvamitra came there; and in his anger, he was much like the God of Death; and he spoke these words to the king:

दीयतां दक्षिणा सा मे यदि धर्ममवेक्षसे ।
सत्येनार्कः प्रतपति सत्ये तिष्ठति मेदिनी ।
सत्यं चोक्तं परो धर्मः स्वर्गः सत्ये प्रतिष्ठितः ॥
अद्य मे दक्षिणां राजन् दास्यति भवान् यदि ।
अस्ताचलं प्रयातेऽर्के शप्स्यामि त्वां ततो ध्रुवम् ॥

"Let the Dakshina be given to me, if you are mindful of (your) Dharma. Because of Truth, the Sun shines, because of Truth, the Earth endures. Truth is stated to be the supreme Dharma. Heaven is established firmly on Truth. If, O king, you do not give me the Dakshina today, then I shall certainly curse you when the Sun reaches the Western Hill (of Sunset)."

इत्युक्त्वा स ययौ विप्रो राजा चासीद्भयातुरः ॥

Saying thus, the Brahmin went away; and the king was oppressed by fear.

भार्याऽस्य भूयः प्राहेदं क्रियतां वचनं मम ॥

And his wife told him once again: "Let this request of mine be done."

स तया चोद्यमानस्तु राजा पत्न्या पुनःपुनः ।
प्राह भद्रे करोम्येष विक्रयं तव निर्घृणः ।
नृशंसैरपि यत्कर्तुं न शक्यं तत्करोम्यहम् ॥

Thus urged by his wife again and again, the king said: "Good woman! Hard-hearted that I am, I shall put you up for sale. I shall do that which even ignoble wretches must not do."

एवमुक्त्वा ततो भार्यां गत्वा नगरमातुरः ।
बाष्पापिहितकण्ठाक्षस्ततो वचनमब्रवीत् ॥

Then after telling his wife this, he went about the city, with his mind distracted; and, with his throat choked and eyes blinded by tears, he spoke these words:

भो भो नागरिकाः सर्वे शृणुध्वं वचनं मम ।
किं मां पृच्छथ कस्त्वं भो नृशंसोऽहममानुषः ॥

विक्रेतुं दयितां प्राप्तो यो न प्राणांस्त्यजाम्यहम् ।
यदि वः कस्यचित्कार्यं दास्या प्राणेष्टया मम ।
स ब्रवीतु त्वरायुक्तो यावत्संधारयाम्यहम् ॥

"O citizens! Listen, all of you, to my word. What do you ask of me? 'who are you?' I am an ignoble wretch, not a man at all; for I have come to sell my dear one, and yet I do not quit this life.

"If any of you requires as a slave this person who is dear to me as life, let him speak without delay, while I have yet control over myself."

अथ वृद्धो द्विजः कश्चिदागत्याह नराधिपम् ।
समर्पयस्व मे दासीमहं क्रेता धनप्रदः ॥

अस्ति मे वित्तमस्तोकं सुकुमारी च मे प्रिया ।
गृहकर्म न शक्नोति कर्तुमस्मात्प्रयच्छ मे ॥

Then a certain old Brahmin came (to that place) and told the king: "Hand over the slave to me. I shall buy (her) and

give (you) money. I have a large amount of wealth, and my wife is very young and unable to do household work. Therefore hand the slave (over) to me."

एवमुक्तस्य विप्रेण हरिश्चन्द्रस्य भूपतेः ।
व्यदीर्यत मनो दुःखान्न चैनं किंचिदब्रवीत् ॥

King Harischandra's heart was shattered by grief when he was thus addressed by the Brahmin; but he did not say a word to him.

ततो विप्रो धनं दत्त्वा नृपपत्नीमकर्षयत् ॥

Then the Brahmin paid the money and dragged the queen (after him)

रुरोद रोहिताक्षोऽपि दृष्ट्वा कृष्टां तु मातरम् ।
समभ्यधावदम्बेति हस्ताश्राविलेक्षणः ॥

And Rohitaksha cried aloud when he saw his mother being dragged; and he ran after her, with his eyes dim with tears, crying "Mother!"

तमागतं द्विजः क्रोधाद्बालमभ्याहनत्पदा ।
पदैस्तथाऽपि सोऽम्बेति नैवामुञ्चत मातरम् ॥

The Brahmin in his anger kicked the boy with his foot, as the boy came near; but even then he (the boy) said "Mother!" and would not leave her (his mother).

राजपत्नी—

प्रसादं कुरु मे नाथ क्रीणीष्वेमं च बालकम् ।
क्रीताऽपि नाहं भवतो विनैनं कार्यसाधिका ॥
इत्थं ममाल्पभाग्यायाः प्रसादसुमुखो भव ।
मां संयोजय बालेन वत्सेनेव पयस्विनीम् ॥

THE QUEEN :—

"Master! Be gracious unto me, and buy this child also. Bought without this child, I would not be able to do work for you. Show in this manner a benign favour to me who am wretched; and let me have the boy by my side, like the milch cow having her calf (by her side)."

तथैव तस्य तद्वित्तं बद्धोत्तरपटे ततः ।
प्रगृह्य बालकं मात्रा सहैकस्थमबन्धयत् ॥

Then, after putting in the upper garment of Harischandra the price of his boy also, the Brahmin bought the boy who was standing near his mother and allowed him to join her.

नीयमानौ तु तौ दृष्ट्वा भार्यापुत्रौ स पार्थिवः ।
विललाप सुदुःखार्तो निश्वस्योष्णं पुनःपुनः ॥

When the king saw both his wife and his son being led away, he was oppressed with grief, and, sighing hot again and again, he wept aloud.

यां न वायुर्न चादित्यो नेन्दुर्न च पृथग्जनः ।
दृष्टवन्तः पुरा पत्नी सेयं दासीत्वमागता ॥

"My wife whom neither the sun nor the moon, nor the wind nor the common folk had ever before beheld—she has now become a slave.

सूर्यवंशप्रसूतोऽयं सुकुमारकराङ्गुलिः ।
संप्राप्तो विक्रयं बालो धिङ्मामस्तु सुदुर्मतिम् ॥

"This son who is born in the line of the solar kings—this child with delicate fingers has now been sold away. Fie on me, hard-hearted that I am!"

एवं विलपतो राज्ञः स विप्रोऽन्तरधीयत ।
विश्वामित्रस्ततः प्राप्तो नृपं वित्तमयाचत ॥

When the king was thus lamenting, the Brahmin disappeared; and then Visvamitra came there and begged the money of the king.

तस्मै समर्पयामास हरिश्चन्द्रोऽपि तद्धनम् ॥

And Harischandra gave him that sum of money.

तद्वित्तं स्तोकमालोक्य दारविक्रयसंभवम् ।
शोकाभिभूतं राजानं कुपितः कौशिकोऽब्रवीत् ॥

Seeing that the amount obtained by the sale of the wife was not much, Visvamitra was angry with the king who was (already) overpowered by grief; and he said:

क्षत्रबन्धो ममेमां त्वं सदृशीं यज्ञदक्षिणाम् ।
मन्यसे यदि तत् क्षिप्रं पश्य त्वं मे बलं परम् ॥

"Ignoble Kshattriya! If you think that this sum is a proper Dakshina for me at a sacrifice, then you will presently behold my great power (to curse you)."

राजा—

अन्यां दास्यामि भगवन्कालः कश्चित्प्रतीक्ष्यताम्।
साम्प्रतं नास्ति विक्रीता पत्नी पुत्रश्च बालकः ॥

THE KING:—

"I will give you another sum (as Dakshina), O holy one! Please wait for some time. I have nothing at the present moment; my wife has been sold as well as my young boy."

विश्वामित्रः—

चतुर्भागः स्थितो योऽयं दिवसस्य नराधिप।
एष एव प्रतीक्ष्यो मे वक्तव्यं नोत्तरं त्वया ॥

VISVAMITRA:—

"One quarter of a day yet remains, O king! This period alone could I wait. You must speak no further word."

एवमुक्त्वाऽऽदाय धनं कुपितः कौशिको ययौ ॥

After saying these words, Visvamitra took the money and went away still angry.

विश्वामित्रे गते राजा भयशोकादिमध्यगः ।
स्वविक्रयं विनिश्चित्य प्रोवाचोच्चैरधोमुखः ॥

When Visvamitra was gone, the king was filled with fear and grief and other (such) feelings; and deciding on selling himself, he cried aloud with downcast face.

वित्तक्रीतेन यो ह्यर्थी मया प्रेष्येण मानवः ।
स ब्रवीतु त्वरायुक्तो यावत्तपति भास्करः ॥

"Let that man who wishes to have me as his slave, buying me for a price, let him speak without delay while the Sun is yet shining (in the heavens)."

अथाजगाम त्वरितो धर्मश्चण्डालरूपधृक् ॥

And Dharma (the god of Death) came there in haste putting on the form of a Chandala (outcaste).

चण्डालः—

अहमर्थी त्वया शीघ्रं कथयस्वात्मवेतनम् ॥

THE CHANDALA:—

"I wish to buy you. Tell me your price at once."

तं तादृशमथालक्ष्य कस्त्वमित्याह पार्थिवः ॥

Then on seeing him in that form, the king asked, "Who are you?"

चण्डालः—

चण्डालोऽहमिह ख्यातः प्रवीरेति पुरोत्तमे ।
विख्यातो वध्यवधको मृतकम्बलहारकः ॥

THE CHANDALA :—

"I am a Chandala, known here in this great city as Pravira., I am famous as the executioner of those who are condemned to death and I take away (as my due) the clothes of the dead."

हरिश्चन्द्रः—

नाहं चण्डालदासत्वमिच्छेयं सुविगर्हितम् ॥

HARISCHANDRA :—

"I do not like to become the slave of a Chandala, which is very strongly condemned (by the Sastras)."

तस्यैवं वदतः प्राप्तो विश्वामित्रस्तपोनिधिः ।
कोपामर्षविवृत्ताक्षः प्राह चेदं नराधिपम् ॥

Just as he was saying this, the sage Visvamitra came there; and, with his eyes distended with impetuous rage, he spoke thus to the king:

चण्डालोऽयमनल्पं ते दातुं वित्तमुपस्थितः ।
कस्माच्च दीयते मह्यमशेषा यज्ञदक्षिणा ॥

"This Chandala is ready to give you a huge sum of money. For what reason then is the Dakshina requisite for a sacrifice not given to me in full (as promised)?"

हरिश्चन्द्रः—

भगवन् सूर्यवंशोत्थमात्मानं वेद्मि कौशिक ।
कथं चण्डालदासत्वं गमिष्ये वित्तकामुकः ॥

भवेयं वित्तशेषेण सर्वकर्मकरो वशः ।
तवैव मुनिशार्दूल प्रेष्यश्चित्तानुवर्तकः ॥

HARISCHANDRA:—

"Holy Visvamitra! I regard myself as born in the solar dynasty (of kings). How can I, for love of money, become the slave of a Chandala? O great sage! I shall, for the balance of money (due to you), become your own slave, obeying you and doing all work (assigned to me) in accordance with your wishes."

विश्वामित्रः –

यदि प्रेष्यो मम भवांश्चण्डालाय ततो मया ।
दासभावमनुप्राप्तो दत्तो वित्तार्बुदेन वै ॥

VISVAMITRA :—

"If you are my slave, then you are sold by me to (this) Chandala for a hundred million coins, and you have become his slave."

हरिश्चन्द्रः—

यद्यसौ शक्यते विप्रः कौशिकः परितोषितुम् ।
ततो गृहाण मामद्य दासत्वं ते करोम्यहम् ॥

HARISCHANDRA.—

"If it is possible to please this Brahmin Visvamitra, then take me (as your slave) even today, and I shall do a slave's work for you."

एवमुक्ते तदा तेन श्वपाको हृष्टमानसः ।
विश्वामित्राय तद्द्रव्यं दत्त्वा बद्ध्वा नरेश्वरम् ।
इष्टबन्धुवियोगार्तमनयन्निजपक्कणम् ॥

Then, when he spoke thus, the Chandala was glad at heart; and he gave the required sum of money to Visvamitra; and the king who despaired of union with his friends and relations, he led captive to his Chandala quarters.

राज्यनाशः सुहृत्यागो भार्यातनयविक्रयः ।
प्राप्ता चण्डालता चेयमहो दुःखपरम्परा ॥

Loss of kingdom, separation from friends, sale of wife and son, and this achievement of Chandala-hood—what a sequence of sorrows!

हरिश्चन्द्रोऽभवद्राजा श्मशाने तद्वशानुगः ।
चण्डालेनानुशिष्टश्च मृतचेलापहारिणा ॥

शवागमनमन्विच्छन्निह तिष्ठन्दिवानिशम् ।
इदं राज्ञेऽपि देयं च षड्भागं तु शवं प्रति ॥

त्रयस्तु मम भागाः स्युर्द्वौ भागौ तव वेतनम् ।
इति प्रतिसमादिष्टो जगाम शवमन्दिरम् ।
दिशं तु दक्षिणां यत्र वाराणस्यां स्थितं तदा ॥

The king Harischandra became, serving in the cremation ground, a slave of that Chandala who gathered as his proper dnes the clothes of corpses (which were brought there). "Stay here day and night, awaiting the arrival of corpses. Out of what is paid in respect of each corpse, a sixth part is due to the king, my share is three

parts and two parts are your wages." Thus directed, he went to the charnel-house which was south of Benares.

इदं मम इदं राज्ञे मुख्यचण्डालके त्विदम् ।
इति धावन्दिशो राजा जीवन्योन्यन्तरं गतः ॥
न रात्रौ न दिवा शेते हाहेति प्रवदन्मुहुः ॥
एवं द्वादशमासास्तु नीताः शतसमोपमाः ॥

"This is for me, this is for the king and this is for the chief Chandala" So saying, the king would run about in all directions, appearing to have taken quite a different birth, though yet alive; and he rested neither during the day nor during the night, but cried incessantly. "Ah, alas." Twelve months were spent in this manner, which seemed like many hundred years.

अथाजगाम स्वसुतं मृतमादाय लापिनी ।
भार्या तस्य नरेन्द्रस्य सर्पदष्टं हि बालकम् ।

Then, that king's wife came there weeping aloud and carrying her dead child; for, a serpent had bitten the child.

तस्या विलापशब्दं तमाकर्ण्य स नराधिपः ।
जगाम त्वरितोऽत्रेति भविता मृतकम्बलः ॥

The king heard those lamentations of hers and ran quickly, thinking, "Here with this corpse there will be a cloth (for me)".

स तां रोरूयतीं भार्यां नाभ्यजानात्तु पार्थिवः ।
चिरप्रवाससंतप्तां पुनर्जातमिवाबलाम् ॥

The king did not recognize his wife who was weeping bitterly, as that frail lady, who had suffered by her long separation (from him), was as if she had been born again with another body.

सापि तं चारुकेशान्तं पुरा दृष्ट्वा जटाकलम् ।
नाभ्यजानान्नृपसुता शुष्कवृक्षोपमं नृपम् ॥

And that princess, having seen the prince before with his lovely curls of hair, did not recognize him (in this person) who with his unkempt hair looked like a withered tree.

सोऽपि कृष्णपटे बालं दृष्ट्वाशीविषपीडितम् ।
नरेन्द्रलक्षणोपेतं चिन्तामाप नरेश्वरः ॥

But the king saw the child which was bitten by the serpent and noticed the characteristic marks of a prince on his body; and he was perplexed.

एनं दृष्ट्वा हि मे बालं मातुरुत्सङ्गशायिनम् ।
स्मृतिमभ्यागतो बालो रोहिताश्वोऽब्जलोचनः ॥

"On seeing this child lying on the lap of his mother, my lotus-eyed boy Rohitaksha comes back to my memory.

सोऽप्येतामेव मे वत्सो वयोऽवस्थामुपागतः ।
नीतो यदि न घोरेण कृतान्तेनात्मनो वशम् ॥

"He too, my dear child would have reached this (child's) age and attained to this (child's) stature, if he had not fallen into the clutches of cruel Fate."

राजपत्नी—

हा वत्स कस्य पापस्य अपध्यानादिदं महत् ।
दुःखमापतितं घोरं यस्यान्तो नोपलक्ष्यते ॥

हा नाथ राजन्भवता मामनाश्वस्य दुःखिताम् ।
क्वापि संतिष्ठता स्थाने विश्रब्धं स्थीयते कथम् ॥

THE QUEEN:—

"Ah my child! Which sinful man's evil thoughts have wrought this grievous atrocity which seems to have no end. Ah my lord! Without consoling me who am overwhelmed with sorrow, how do you manage wherever you are, O king, to remain unruffled?"

इति तस्या वचः श्रुत्वा राजा स्वस्थानतश्च्युतः ।
प्रत्यभिज्ञाय दयितां पुत्रं च निधनं गतम् ॥

कष्टं शैब्येयमेषा हि स बालोऽयमितीरयन् ।
रुरोद दुःखसन्तप्तो मूर्च्छामभिजगाम च ॥

On hearing those words of hers, the king who had fallen from his high state recognized his dear wife and his son who was dead. And oppressed with sorrow, he cried: "Woe unto me! this is certainly Saibya (my queen) and this my boy"; and he fell into a swoon.

सा च तं प्रत्यभिज्ञाय तामवस्थामुपागतम् ।
मूर्च्छिता निपपातार्ता निश्चेष्टा धरणीतले ॥

And she too recognized him in that condition; and, afflicted (with sorrow), she swooned and fell on the ground senseless and limp.

चेतःसंप्राप्य राजेन्द्रो राजपत्नी च तौ समम् ।
विलेपतुः सुसन्तप्तौ शोकभाराभिपीडितौ ॥

The king and his queen regained consciousness at one and the same time; and oppressed by heavy sorrow, they wept bitterly.

राजपत्नी—

राजन्स्वप्नोऽथ तथ्यं वा यदेतन्मन्यते भवान् ।
तत्कथ्यतां महाभाग मनो वै मुह्यते मम ॥

THE QUEEN: –

"O king! Is this a dream or reality? Tell me, my good lord, what you think it is, for my mind is bewildered."

इति तस्या वचः श्रुत्वा निःश्वस्योष्णं सगद्गदम्।
कथयामास तन्वङ्ग्या यथा प्राप्ता श्वपाकता॥

On hearing her words, he sighed a hot sigh; and in a tremulous voice, he told the lovely lady how he came to be a Chandala.

साऽपि स्वपुत्रमरणं यथावृत्तं न्यवेदयत्॥

And she in turn told him about her son's death, how it happened.

राजा—

यमस्य भिक्षां याचावः कृपणौ पुत्रमार्गिणौ।
तस्माच्छीघ्रं व्रजावोऽद्य पुत्रो यत्र प्रियो गतः॥

प्रिये न रोचये दीर्घं कालं क्लेशमुपासितुम्।
नात्मायत्तश्च तन्वङ्गि पश्य मे मन्दभाग्यताम्॥

चण्डालेनाननुज्ञातः प्रवेक्ष्ये ज्वलनं यदि।
चण्डालदास्यतां यास्ये पुनरप्यन्यजन्मनि॥

अनुज्ञाता च गच्छ त्वं विप्रवेश्म शुचिस्मिते।
मम वाक्यं च तन्वङ्गि निबोधाहतमानसा॥

यदि दत्तं यदि हुतं गुरवो यदि तोषिताः।
परत्र सङ्गमो भूयात्पुत्रेण सह च त्वया॥

THE KING:—

"Let us who dote on our son and are inconsolable beg of Yama (the God of Death) to give us (his life as) alms. Let us go today without delay to where our dear son has gone. My dear wife! I do not wish to bear this sorrow for a long time. Lovely woman! I am not master of myself. Look at my misfortune. If I enter the fire without the permission of the Chandala, I will have again to be the slave of a Chandala in another birth. Permitted by me, go back, good lady, to the Brahmin's house. Lovely woman, listen now with an attentive mind to my words. If I have made gifts, if I have offered (sacrifices) in the fire, and if I have pleased my elders (by my conduct), may there be my reunion with my son and with you in the hereafter."

राजपत्नी—

अहमप्यत्र राजर्षे दीप्यमाने हुताशने ।
दुःखभारासहाऽद्यैव सह यास्यामि वै त्वया ॥

THE QUEEN:—

"I shall also, O saintly prince, enter the flaming fire, along with you today, unable to bear this burden of sorrow.

श्रुत्वा राजा तदोवाच एवमस्तु पतिव्रते ॥

Then on hearing it, the king said, "Let it be so, my devoted wife!"

ततःकृत्वा चितां राजा आरोप्य तनयं स्वकम् ।
भार्यया सहितश्चासौ बद्धाञ्जलिपुटस्तदा ।
चिन्तयन्परमात्मानमीशं नारायणं हरिम् ॥

Thereupon, the king placed his son's body on the pyre; and then, he, together with his wife, stood there with palms held together in adoration, thinking of Narayana, the Supreme Soul who is God Hari.

तस्य चिन्तयमानस्य सर्वे देवाः सवासवाः ।
धर्मं प्रमुखतः कृत्वा समाजग्मुस्त्वरान्विताः ॥

Even as he was thus thinking (of God), all the gods and Indra, with Dharma (the god of Death) leading them, made haste and came there together.

आगत्य सर्वे प्रोचुस्ते भो भो राजन् शृणु प्रभो ।
अयं पितामहः साक्षाद्धर्मश्च भगवान्स्वयम् ॥
एते चान्ये च बहवो विश्वामित्रस्तथैव च ॥

All of them came up to him and said: "O king! listen to us, master! This is Brahma (the grandfather of the gods) himself and this is the holy God of Death himself, and these others are the many gods, and Visvamitra too (is here)."

धर्मः—

मा राजन्साहसं कार्षीः धर्मोऽहं त्वामुपागतः ।
तितिक्षादमसत्याद्यैः स्वगुणैः परितोषितः ॥

THE GOD OF DEATH:—

"Do nothing rash, O king! I am Dharma (the god of Death) come to you, highly pleased with your endurance, self-control, truthfulness and other qualities."

इन्द्रः—

हरिश्चन्द्र महाभाग प्राप्तः शक्रोऽस्मि तेऽन्तिकम् ।
त्वया सभार्यपुत्रेण जिता लोकाः सनातनाः ॥

INDRA:—

"Glorious Harischandra! I am Indra come to your (presence) place. By you, with your wife and son, are won the everlasting realms of Heaven."

ततोऽमृतमयं वर्षमपमृत्युविनाशनम् ।
इन्द्रः प्रासृजदाकाशाच्चितास्थानगतः प्रभुः ॥

Then the powerful god Indra, standing above the place of the funeral pyre, showered a rain of nectar which could restore life to those who die untimely deaths.

समुत्तस्थौ ततः पुत्रो राज्ञस्तस्य महात्मनः ।
ततो राजा हरिश्चन्द्रः परिष्वज्य सुतं क्षणात् ।
सभार्यः सुश्रिया युक्तो दिव्यमाल्याम्बरान्वितः ॥

Then the son of that high-souled king rose (from the pyre); and king Harischandra embraced his son; and in an instant, he, along with his wife, was transfigured and became lovely and graceful, wearing godly apparel and garlands.

इन्द्रः—

सभार्यस्त्वं सपुत्रश्च प्राप्स्यसे सद्गतिं पराम् ।
समारोह महाभाग निजानां कर्मणां फलैः ॥

INDRA :—

"You, along with your wife and your son, shall attain to the most excellent place (which is Heaven). Ascend, O happy man, by virtue of your (good) deeds."

हरिश्चन्द्रः—

देवराजाननुज्ञातः स्वामिना श्वपचेन वै ।
अगत्वा निष्कृतिं तस्य नारोक्ष्येऽहं सुरालयम् ॥

HARISCHANDRA :—

"O king of the gods! Without getting the permission of my master the Chandala and without giving him satisfaction, I will not ascend unto Heaven."

धर्मः—

तवैव भाविनं क्लेशमवगम्यात्ममायया ।
आत्मा श्वपाकतां नीतो दर्शितं तच्च चापलम् ॥

THE GOD OF DEATH :—

"Knowing of the distress that you would be experiencing, I was led by my miraculous powers to become a Chandala; and that transient state of mine was what you saw."

इन्द्रः —

प्राप्यते यत्परं स्थानं समस्तैर्मनुजैर्भुवि ।
तदारोह हरिश्चन्द्र स्थानं पुण्यकृतां नृणाम् ॥

INDRA :—

"The highest place attainable by any human being on this earth—ascend, O Harischandra, to that place, which belongs to men who do meritorious deeds."

हरिश्चन्द्रः—

देवराज नमस्तुभ्यं वाक्यं चैतन्निबोध मे ।
मच्छोकमग्नमनसः कोसलानगरे जनाः ।
तिष्ठन्ति तानपोह्याद्य कथं यास्याम्यहं दिवम् ॥
यदि ते सहिताः स्वर्गं मया यान्ति सुरेश्वर ।
ततोऽहमपि यास्यामि नरकं वाऽपि तैः सह ॥

HARISCHANDRA.—

"I bow to you, O king of the gods! Pray listen to these words of mine. The people of the Kosala city await me with their hearts immersed in sorrow for my sake. How can I go to Heaven today, leaving them behind? If all of them together can come with me to Heaven, then, O king of the gods, I shall also come with them; or with them I shall go to Hell."

इन्द्रः—

बहूनि पुण्यं पापानि तेषां भिन्नानि वै पृथक् ।
कथं संघातभोग्यं त्वं भूयस्स्वर्गमवाप्स्यसि ॥

INDRA:—

"Their good deeds and their bad deeds are many and different and various. How can there be any common enjoyment for them all (along with you)? But you are entitled to Heaven."

हरिश्चन्द्रः –

शक्र तेषां प्रभावेन मया सर्वमनुष्ठितम् ।
उपकर्तृंश्च संत्यक्ष्ये तानहं स्वर्गलिप्सया ॥

तस्माद्यन्मम देवेश किंचिदस्ति सुचेष्टितम् ।
दत्तमिष्टमथो जप्तं सामान्यं तैस्तदस्तु नः ॥

HARISCHANDRA —

"Indra! I have been able to do all this by virtue of their greatness. In my desire to attain to Heaven, I cannot abandon those who helped me. Therefore, if, O king of the gods, there be any good acts that I have done, any gifts that I have made and any sacrifices that I have performed and any prayers that I have offered, then let the fruit of those things be common to them and to us (three)."

एवं भविष्यतीत्युक्त्वा शक्रस्त्रिभुवनेश्वरः ।
प्रसन्नचेता धर्मश्च विश्वामित्रश्च गाधिजः ॥

Indra, the lord of the three worlds (Earth, Midheavens and Heaven) said: "It shall be so", and Dharma (the god of Death) was also pleased at heart; and Visvamitra, the son of Gadhi, was likewise pleased.

गत्वाऽऽशु नगरं सर्वे प्रोवाच विबुधाधिपः ।
आगच्छन्तु जनाः शीघ्रं स्वर्गलोकं सुदुर्लभम् ॥

All of them went quickly to that city; and the king of the gods said: "Let the people come quickly to Heaven, which is very difficult to reach."

तदिन्द्रस्य वचः श्रुत्वा प्रीत्या तस्य च भूपतेः ।
राज्ञा सह तदा सर्वे दिवमारुरुहुर्जनाः ॥

Then on hearing those words of Indra and by the kindness of that king, all the people (of Kosala) ascended to Heaven along with their king.

ततस्तस्यर्द्धिमालोक्य श्लोकं तस्योशना जगौ ।
हरिश्चन्द्रसमो राजा न भूतो न भविष्यति ॥

Then on beholding that grandeur, Sukra (Usana) sang his praise: "A king to match Harischandra never was and never will be."

श्रीः

॥ सुकन्योपाख्यानम् ॥

SUKANYA

The story of Sukanya and Chyavana is told to the Pandava prince Yudhishthira by sage Lomasa, when the Pandava princes in the course of their wanderings came to the 'pool of youth' in the river Payoshni. The story covers Chapters 122 to 126 of the Vana Parvan of the Mahabharata. Sukanya is famous for her fidelity, and along with Sachi (Indra's queen), Arundhati, Rohini, Lopamudra, Savitri, Srimati, Kesini and Damayanti, Sukanya is pointed out by Sita as a model of the faithful wife. (Ramayana, Sundara Kanda, xxiv 10-12.) She stands the same test as Damayanti and prefers her lord to the gods. The Asvins who gave her lord his lost youth were rewarded in turn by the restoration to their status among the gods and their share in the Soma offerings—a position which they had lost by their free mingling with mortals and by their practice of medicine.

पयोष्ण्यां च्यवनो नाम तपस्तेपे महाद्युतिः ।
स्थाणुभूतो महातेजाः वल्मीकेन समावृतः ॥

A very illustrious person known as Chyavana practised austerities beside the (river) Payoshni; and the effulgent one became (like) a log of wood, covered all over by ant-hills.

अथ दीर्घस्य कालस्य शर्यातिर्नाम पार्थिवः ।
आजगाम सरो रम्यं विहर्तुमिदमुत्तमम् ॥

Then, after a long time, a king known as Saryati came to this very delightful pool to sport (in its waters).

तस्यैव च सुता सुभ्रूः सुकन्या नाम [भारत] ।
चङ्क्रम्यमाणा वल्मीकं भार्गवस्य समासदत् ॥

And his daughter called Sukanya, of lovely eye-brows, wandered about and came to the place where the ant-hill stood round Chyavana (the son of Bhrigu).

ततः सुकन्या वल्मीके दृष्ट्वा भार्गवचक्षुषी ।
कौतूहलात् कण्टकेन बुद्धिमोहबलात्कृता ।
किं नु खल्विदमित्युक्त्वा निर्बिभेदास्य लोचने ॥

Then Sukanya saw the eyes of (the son of Bhrigu) Chyavana within the ant-hill and with her mind overpowered by confusion and out of curiosity, she exclaimed: "What could this be?" and pricked both the eyes with a thorn.

अक्रुध्यत्स तथा विद्धे नेत्रे परममन्युमान् ।
ततः शर्यातिसैन्यस्य शकृन्मूत्रे समावृणोत् ॥

And he (Chyavana) became extremely angry when his eyes were thus injured; then the army of Saryat (fell sick and) could not pass urine or stools.

सैन्यं सुदुःखितं प्रेक्ष्य पर्यपृच्छत् स पार्थिवः ।
केनापकृतमद्येह भार्गवस्य महात्मनः ॥

The king saw the sad plight of the army and questioned [them: "By whom has offence been caused here and now (today) to the high-souled son of Bhrigu (Chyavana)?"

तमूचुः सैनिकाः सर्वे न विद्मोऽपकृतं वयम् ॥

And all the army answered him: "We know of no offence."

पितरं दुःखितं दृष्ट्वा सुकन्येदमथाब्रवीत् ॥

Then Sukanya saw that her father was in grief; and she spoke these words:

मयाऽटन्त्येह वल्मीके दृष्टं सत्त्वमभिज्वलत् ।
खद्योतवदभिज्ञातं तन्मया विद्धमन्तिकात् ॥

"As I was loitering about in this place, I saw something glowing within the ant-hill; and, I thought it might be fire-flies and pricked them, standing nearby.

एतच्छ्रुत्वा तपोवृद्धं चन्द्रादित्यसमप्रभम् ।
अयाचदथ सैन्यार्थे प्राञ्जलिः पृथिवीपतिः ॥

On hearing it, the king folded his palms together in adoration; and, for the sake of his army he begged of the sage who had grown old in austerities but was shining in splendour like the sun and the moon:

अज्ञानाद्बालया यत्तु कृतं तत्क्षन्तुमर्हसि ॥

"What the girl had done in ignorance that you must forgive."

ततोऽब्रवीन्महीपालं च्यवनो भार्गवस्तदा ।
अपमानादहं विद्धो ह्यनया दर्पपूर्णया ।
तामेव प्रतिगृह्याहं क्षंस्यामीति ब्रवीमि ते ॥

Then, Chyavana, son of Bhrigu, told the king: "As I was injured by this girl who was puffed up with pride and looked (on me) with disdain, so, I shall accept her as my wife and forgive her; this is my answer to you."

ऋषेर्वचनमाज्ञाय शर्यातिरविचारयन् ।
ददौ दुहितरं तस्मै च्यवनाय महात्मने ॥

Saryati noted the words of the high-souled sage Chyavana and, without any hesitation, he gave his daughter (in marriage) to him.

प्राप्तप्रसादो राजा वै ससैन्यः पुरमाव्रजत् ॥

Gaining the favour (of the sage), the king returned to his city with his army.

सुकन्याऽपि पतिं लब्ध्वा तपस्विनमनिन्दिता ।
नित्यं पर्यचरत्प्रीत्या तपसा नियमेन च ।
समाराधयत क्षिप्रं च्यवनं सा शुभानना ॥

And Sukanya, the blameless girl, obtained an ascetic for her husband; and with gladness, she was always engaged in serving him; and the bright-faced lady soon succeeded in delighting Chyavana by her self-restraint and by practising austerities.

कस्यचित्त्वथ कालस्य त्रिदशौ तामपश्यताम् ।
ऊचतुः समभिद्रुत्य नासत्यावश्विनाविदम् ॥

Then, after some time, the twin-gods Asvins who are ever truthful saw her and came forward to meet her and told her this:

पृच्छाव भद्रे ज्ञातुं त्वां तत्त्वमाख्याहि शोभने ॥

"We wish to know, O fair one, who you are; good lady! tell us the truth."

सुकन्या—

"शर्यातितनयां विद्धि भार्यां मां च्यवनस्य च ॥

SUKANYA :—

"Know me as Saryati's daughter and the wife of Chyavana."

अश्विनौ—

न देवेष्वपि तुल्यां हि त्वया पश्याव भामिनि।
कस्मादेवंविधा भूत्वा जराजर्जरितं पतिम्॥
त्वमुपास्से ह कल्याणि कामभोगबहिष्कृतम्।
स त्वं च्यवनमुत्सृज्य वरयस्वैकमावयोः॥

ASVINS :—

"We do not see, O lovely one, anyone to match you even among the gods; being so lovely, why do you, good lady, serve a decrepit old husband who is barred from the enjoyment of the senses? Abandon Chyavana and choose one of us."

सुकन्या—

रताऽहं च्यवने पत्यौ मैवं मां पर्यशङ्कतम्॥

SUKANYA :—

"Do not think of me thus; I am happy with Chyavana as my lord."

अश्विनौ—

युवानं रूपसंपन्नं करिष्यावः पतिं तव ।
ततस्तस्यावयोश्चैव वृणीष्वान्यतमं पतिम् ।
एतेन समयेनैनमामन्त्रय पतिं शुभे ॥

ASVINS:—

"We will make your husband a beautiful young man; and then you may choose as your husband either him or one of us. On this undertaking, good lady, take leave of this your husband."

सा भर्त्रा समनुज्ञाता क्रियतामित्यथाब्रवीत् ॥

Then, permitted by her husband, she said: "Let it be done."

ऊचतू राजपुत्रीं तां पतिस्तव विशत्वपः ॥

And they told that princess (Sukanya): "Let your husband plunge in the waters (of this pool)."

ततोऽम्भश्च्यवनः शीघ्रं रूपार्थी प्रविवेश ह ।
अश्विनावपि तद् [राजन्] सरः प्राविशतां तदा ॥

Then Chyavana plunged in those waters without delay, wishing to become beautiful; and the Asvins too, thereupon, plunged in that pool.

ततो मुहूर्तादुत्तीर्णाः सर्वे ते सरसस्त्रयः ।
तुल्यवेषधराश्चैव मनसः प्रीतिवर्धनाः ।
तेऽब्रुवन्सहितास्सर्वे वृणीष्वान्यतमं शुभे ॥

Then, presently all the three of them arose from the pool, in personal appearance all alike; and rousing joy in her heart, all of them said together "Good lady! Choose one of us (as your husband)."

सा समीक्ष्य तु तान्सर्वांस्तुल्यरूपधरान्स्थितान् ।
निश्चित्य मनसा बुद्ध्या देवी वव्रे स्वकं पतिम् ॥

Scrutinising all of them who stood there in appearance exactly alike, and resolving in her mind, the good wife carefully chose her own husband.

लब्ध्वा तु च्यवनो भार्यां वयो रूपं च वाञ्छितम् ।
हृष्टोऽब्रवीन्महातेजास्तौ नासत्याविदं वचः ॥

यथाऽहं रूपसंपन्नो वयसा च समन्वितः ।
कृतो युवां करिष्यामि प्रीत्याऽहं सोमपीथिनौ ॥

Having obtained his wife as well as his youth and the desired beauty of form, the illustrious Chyavana was happy; and he spoke these words to those Asvins: "As you have made me young and beautiful, I shall gladly make you partakers of the Soma juice (at sacrifices)."

तच्छ्रुत्वा हृष्टमनसौ दिवं तौ प्रतिजग्मतुः ।
च्यवनश्च सुकन्या च सुराविव विजह्रतुः ॥

On hearing those words, they rejoiced at heart and went away to Heaven; and Chyavana and Sukanya disported themselves like a god and a goddess.

ततः श्रुत्वा तु शर्यातिर्वयस्स्थं च्यवनं कृतम् ।
सुहृष्टः सेनया सार्धमुपायाद्भार्गवाश्रमम् ॥

Then, on hearing that Chyavana had been made young, Saryati was glad; and he

came along with his retinue to the hermitage of Chyavana (son of Bhrigu).

अथैनं भार्गवो [राजन्] उवाच परिसान्त्वयन् ।
याजयिष्यामि राजंस्त्वां संभारानुपकल्पय ॥

Then Chyavana (son of Bhrigu) welcomed him and said: "O king! I shall officiate at a sacrifice of yours; gather the requisite things."

कारयामास शर्यातिर्यज्ञायतनमुत्तमम् ।
तत्रैनं च्यवनो [राजन्] याजयामास भार्गवः ॥

Saryati had an excellent place made ready for the sacrifice; and there Chyavana, son of Bhrigu, conducted the sacrifice for him.

अगृह्णाच्च्यवनः सोममश्विनोर्देवयोस्तदा ।
तमिन्द्रो वारयामास गृह्णानं स तयोर्ग्रहम् ॥

Then Chyavana offered the Soma juice to the twin gods, Asvins, and Indra stopped his offering a share (of the Soma juice) to them.

च्यवनः—

माऽवमंस्था महात्मानौ रूपद्रविणवत्तरौ ।
अश्विनावपि देवेन्द्र देवौ विद्धि पुरन्दर ॥

CHYAVANA :—

"Indra! Do not disregard the high-souled Asvins who are exceedingly beautiful. Remember, O king of the gods, that they too are gods."

इन्द्रः—

चिकित्सकौ कर्मकरौ कामरूपसमन्वितौ ।
लोके चरन्तौ मर्त्यानां कथं सोममिहार्हतः ॥

INDRA :—

"They are doctors and do work; and they assume what forms they desire and roam about in the world of the mortals. How do they deserve (a share of) the Soma juice here?

आभ्यामर्थाय सोमं त्वं ग्रहीष्यसि यदि स्वयम् ।
वज्रं ते प्रहरिष्यामि घोररूपमनुत्तमम् ॥

"If you wilfully offer Soma (juice) to these two persons, then I shall smite you with my invincible thunderbolt which is fearful (even) to behold."

एवमुक्तः स्मयन्निन्द्रमभिवीक्ष्य स भार्गवः ।
जग्राह विधिवत्सोममश्विभ्यामुत्तमं ग्रहम् ॥

Thus addressed (by Indra), Chyavana (the son of Bhrigu) looked smiling at Indra; and in the prescribed manner, he offered to the Asvins their share of the excellent Soma juice.

ततोऽस्मै प्राहरद्वज्रं घोररूपं शचीपतिः ।
तं स्तम्भयित्वा च्यवनो जुहुवे मन्त्रतोऽनलम् ॥

Then Indra aimed at him the thunder-bolt, which was fearful to behold; but Chyavana paralysed him and made the offerings in the (sacrificial) Fire with the recital of the Mantras (mystic formulae).

ततोऽब्रवीद्देवराजश्च्यवनं भयपीडितः ।
सोमार्हावश्विनावेतावद्य विप्र प्रसीद मे ॥

Then the king of the gods was afflicted with fear; and he told Chyavana: "O Brahmin! Have mercy on me now. These Asvins are deserving of Soma."

एवमुक्तस्य शक्रेण च्यवनस्य महात्मनः ।
स मन्युर्व्यगमच्छीघ्रं मुमोच च पुरंदरम् ॥

On being thus requested by Indra, the high-souled Chyavana's anger was gone at once; and he set Indra free.

अश्विभ्यां सहितान्देवान्याजयित्वा च तं नृपम्।
सुकन्यया सहारण्ये विजहारानुकूलया ॥

After conducting the sacrifice of that king (Saryati) in favour of all the gods together with the Asvins, he spent his days happily in the forest in the company of his faithful Sukanya.

——

॥ श्रीः ॥

॥ शिबिचरितम् ॥

SIBI

The story of Sibi (Usinara) is told by sage Lomasa to Yudhishthira when, in the course of their pilgrimage, the Pandava brothers came to the region of the confluence of the Jumna with its tributaries, Jala and Upajala. Here king Sibi, while performing a sacrifice, had been submitted to a test by Indra and Agni. The ancedote is taken from chapters 132 and 133 of the Vana Parvan of the Mahabharata. Sibi is referred to by Kaikeyi (the Ramayana, Ayodhya Kanda xii 43) as an example of one who unhesitatingly fulfilled his promise शैब्यः श्येनकपोतीये स्वमांसं पक्षिणे ददौ ।

जिज्ञासमानौ वरदौ महात्मानमुशीनरम् ।
इन्द्रः श्येनः कपोतोऽग्निर्भूत्वा यज्ञेऽभिजग्मतुः ॥

Desirous of testing the high-souled Sibi (Usinara) and of conferring boons (on him), Indra became a hawk and Agni a dove; and they flew to the place where he was performing a sacrifice.

ऊरुं राज्ञः समासाद्य कपोतः श्येनजाद्भयात् ।
शरणार्थी तदा [राजन्] निलिल्ये भयपीडितः ॥

In fear of the hawk, the dove fell on the lap of the king; and afflicted with fear and seeking refuge, it lay nestling there.

श्येनः—

धर्मात्मानं त्वाहुरेकं सर्वे राजन्महीक्षितः ।
स वै धर्मविरुद्धं त्वं कस्मात्कर्म चिकीर्षसि ॥

विहितं भक्षणं राजन्पीड्यमानस्य मे क्षुधा ।
मा हिंसीर्धर्मलोभेन धर्ममुत्सृज्य मा नशः ॥

THE HAWK:—

O prince! All the kings of the world speak of you as the one virtuous man. Why do you, then, desire to do a thing which is contrary to Dharma? To me

who am afflicted with hunger, O prince, this is assigned as (my) prey. Do not, in your anxiety for Dharma, cause me injury; do not depart from Dharma and perish.

राजा—

संत्रस्तरूपस्त्राणार्थी त्वत्तो भीतो महाद्विज ।
मत्सकाशमनुप्राप्तः प्राणगृध्नुरयं द्विजः ॥

एवमभ्यागतस्येह कपोतस्याभयार्थिनः ।
अप्रदाने परो धर्मः किं त्वं श्येनेह पश्यसि ॥

प्रस्पन्दमानः संभ्रान्तः कपोतः श्येन लक्ष्यते ।
मत्सकाशं जीवितार्थी तस्य त्यागो विगर्हितः ॥

THE KING :—

"O mighty bird! Afraid of you and looking terribly upset, this bird has come to me, seeking my protection in its anxiety for life. To the dove which has thus sought this place praying for assurance of safety, do you now see, O hawk, any great virtue in not giving it? O hawk! the dove looks dazed and trembles with fear and prays for its life in my presence. Forsaking it is highly to be condemned."

श्येनः—

आहारात्सर्वभूतानि संभवन्ति महीपते ।
आहारेण विवर्धन्ते तेन जीवन्ति जन्तवः ॥

न तु भोजनमुत्सृज्य शक्यं वर्तयितुं चिरम् ।
प्रमृते मयि धर्मात्मन्पुत्रदारादि नङ्क्ष्यति ॥

रक्षमाणः कपोतं त्वं बहून्प्राणान्न रक्षसि ।
बहून्यो बाधते धर्मान्न स धर्मः कुवर्त्म तत् ॥

अविरोधी तु यो धर्मः स धर्मः सत्यविक्रम ।
विरोधिषु महीपाल निश्चित्य गुरुलाघवम् ।
न बाधा विद्यते यत्र तं धर्मं समुपाचरेत् ॥

THE HAWK:—

"O prince! all living things are born of food; out of food they grow and by food they live. It is not possible to remain long without food. If I die, O man of virtue, my wife, children and others would die. Saving the dove, you would be refusing to save many lives. That Dharma which injures many is not Dharma but is wicked conduct. True hero that you are

(know) that (Dharma) action which does not conflict with another righteous action is (properly) Dharma. If the actions conflict with one another, one must consider which is weightier and wherein no injury is noticeable and adopt that as Dharma"

राजा—

बहुकल्याणसंयुक्तं भाषसे विहगोत्तम ।
न तेऽस्त्यविदितं किंचिदिति त्वां लक्षयाम्यहम् ॥

शरणैषिपरित्यागं कथं साध्विति मन्यसे ।
आहारार्थं समारम्भस्तव चायं विहंगम ।
शक्यश्चाप्यन्यथाकर्तुमाहारोऽप्यधिकस्त्वया ॥

THE KING :—

"O best of birds! You talk many salutary words. I notice this about you, that there is nothing unknown to you. How is it that you consider it good (in me) to forsake him who seeks refuge? O bird, this effort of yours is for the sake of food; and it is possible for you to get food otherwise and even more food (than this)."

श्येनः—

यस्तु मे दैवविहितो भक्षः क्षत्रियपुङ्गव ।
तमुत्सृज महीपाल कपोतमिममेव मे ।
श्येनाः कपोतान्खादन्ति श्रुतिरेषा सनातनी ॥

THE HAWK —

"O noble Kshatriya! What is allotted to me by Fate as food—this dove, release for me, O king. It is an ancient saying that hawks eat doves."

राजा—

यं वा कामयसे कामं श्येन सर्वं ददानि ते ।
विनैनं पक्षिणं श्येन शरणार्थिनमागतम् ॥

THE KING —

"O hawk, all that you desire, I shall give you excepting, O hawk, this bird which has come (to me) seeking refuge."

श्येनः—

उशीनर कपोते ते यदि स्नेहो नराधिप ।
आत्मनो मांसमुत्कृत्य कपोततुलया धृतम् ॥

यदा समं कपोतेन तव मांसं नृपोत्तम ।
त्वया प्रदेयं तन्मह्यं सा मे तुष्टिर्भविष्यति ॥

THE HAWK :—

"O king Usinara, if you love the dove (so much), cut out from your flesh what would weigh as much as the dove; and when, O good king, your flesh is equal in weight to the dove, the flesh must be *given to* me by you, that will give me satisfaction."

राजा—

अनुग्रहमिमं मन्ये श्येन यन्माऽभियाचसे ।
तस्मात्तेऽद्य प्रदास्यामि स्वमांसं तुलया धृतम् ॥

THE KING :—

'I consider it, O hawk, a favour to me that you should ask this of me. Therefore, I shall this day give you of my flesh, weighing it in the balance."

अथोत्कृत्य स्वमांसं तु राजा परमधर्मवित् ।
तुलयामास [कौन्तेय] कपोतेन समं [विभो] ॥

न विद्यते यदा मांसं कपोतेन समं धृतम् ।
तत उत्कृत्तमांसोऽसावारुरोह स्वयं तुलाम् ॥

Then the king who knew the highest Dharma cut up his flesh and weighed it against the dove. When it was found that the flesh did not weigh as much as the dove, he himself with the cut-up flesh got into the scale of the balance.

श्येनः—

इन्द्रोऽहमस्मि धर्मज्ञ कपोतो हव्यवाडयम् ।
जिज्ञासमानौ धर्मे त्वां यज्ञवाटमुपागतौ ॥

यावल्लोके मनुष्यास्त्वां कथयिष्यन्ति पार्थिव ।
तावत्कीर्तिश्च लोकाश्च स्थास्यन्ति तव शाश्वताः ॥

THE HAWK :—

"You who are wise in Dharma! I am Indra and this dove is Agni. We desired

to know about Dharma and came to you to this place of sacrifice. So long as men (on earth) praise you, O king, so long as your fame lasts, that is, for ever—the (heavenly) worlds are yours.

इत्युक्त्वा जग्मतु [राजन्] इन्द्राग्नी हृष्टमानसौ ॥

Saying thus, Indra and Agni went away happy in their hearts.

उशीनरोऽपि वपुषाऽप्यारुरोह त्रिविष्टपम् ॥

And Usinara went up to Heaven, retaining his (mortal) body.

॥ श्रीः ॥

॥ कर्णकुण्डलाहरणम् ॥

KARNA'S LIBERALITY

Karna is famous for his liberality. The incident described below is narrated to Janamejaya by Vaisampayana, like the rest of the epic story. Karna is a friend of Duryodhana, who refused his Pandava cousins their legitimate share of the kingdom. The rivalry between Karna and Arjuna, the third of the Pandava brothers, grows into hatred, and Duryodhana relies on Karna, his prowess and his invincible armour, to defeat Arjuna in the impending war. The twelve years of exile are over; and war is inevitable, as Duryodhana fails to keep his word. The gods take sides in the great war, for, Arjuna is the son of Indra, and Arjuna's cousin Krishna is God Vishnu Himself, and Karna is the son of the Sun-God, though he does not know it. The Sun-God appears before Karna in a dream and warns him about Indra's coming to him disguised as a Brahmin to beg him to part with the armour and the (Kundalas) ear-rings he was born with.

द्वादशे समतिक्रान्ते वर्षे प्राप्ते त्रयोदशे ।
पाण्डूनां हितकृच्छक्रः कर्णं भिक्षितुमुद्यतः ॥

When the twelve years (of exile) were over and the thirteenth year began, Indra who favoured the Pandava brothers came forward to beg (a gift) of Karna.

अभिप्रायमथो ज्ञात्वा महेन्द्रस्य विभावसुः ।
कुण्डलार्थे [महाराज] सूर्यः कर्णमुपागतः ॥

महार्हे शयने वीरं शयानं सत्यवादिनम् ।
स्वप्नान्ते वेदविन्भूत्वा हितार्थमब्रवीद्वचः ॥

Then knowing the intention of the mighty Indra about the (Kundalas) ear-rings (of Karna), the glorious Sun-God took the form of a Brahmin and came in a dream to the truthful and heroic Karna as he lay on his princely bed, and concerned for Karna's safety, he spoke these words :

ब्राह्मणच्छद्मना कर्ण स्वयं वै पाकशासनः ।
आगन्ता कुण्डलार्थाय कवचं चैव भिक्षितुम् ॥

"Indra himself, O Karna, is coming to you in the guise of a Brahmin to beg of you your ear-rings (Kundalas) and your coat-of-mail."

तस्मै प्रयाचमानाय न देये कुण्डले त्वया ।
कवचेन समायुक्तः कुण्डलाभ्यां च मानद ।
अवध्यस्त्वं रणेऽरीणामिति विद्धि वचो मम ॥

"Your ear-rings should not be given away by you, when he comes begging for them. Bestower of favors! With your coat-of-mail and your ear-rings, trust my word that you cannot be killed by your opponents in the battle-field."

कर्णः—

को मामेवं भवान्प्राह दर्शयन्सौहृदं परम् ॥

KARNA :—

"Who are you, Sir, who speak to me thus, showing great solicitude for me."

ब्राह्मणः—

अहं तात सहस्रांशुः सौहृदात्त्वां निदर्शये ।
कुरुष्वैतद्वचो मे त्वमेतच्छ्रेयः परं हि ते ॥

THE BRAHMIN :—

"I am, O dear one, the Sun-God; and I appear before you out of my solicitude for you. Do this which I ask of you (to do); for, it will be for your supreme good.'

कर्णः—

प्रसादये त्वां वरदं न निवार्यो व्रतादहम् ।
यद्यागच्छति मां शक्रो ब्राह्मणच्छद्मना वृतः ॥

दास्यामि विबुधश्रेष्ठ कुण्डले वर्म चोत्तमम् ।
दत्त्वा च विधिवद्दानं प्राप्स्यामि परमं यशः ॥

KARNA —

"I beseech you, giver of boons, I must not be restrained from acting according to my resolve. If Indra comes to me donning the guise of a Brahmin, I shall give him, Oh great god, both my (Kundalas) ear-rings as well as (this) excellent coat-of-mail. And making the gift in the ordained manner, I shall attain to great glory."

सूर्यः—

यस्त्वं प्राणविरोधेन कीर्तिमिच्छसि शाश्वतीम् ।
मृतस्य कीर्त्या किं कार्यं जीवन्कीर्तिं समश्नुते ॥

THE SUN-God:—

"You who desire lasting glory at the cost of your life, what is the use of glory when one is dead? Only if alive, can one taste of glory."

पुनरुक्तं च वक्ष्यामि त्वं राधेय निबोध तत् ।
न तु त्वामर्जुनः शक्तः कुण्डलाभ्यां समन्वितम् ॥
विजेतुं युधि यद्यस्य स्वयमिन्द्रः शरो भवेत् ।
तस्मान्न देये शक्राय त्वयैते कुण्डले शुभे ॥

"I shall repeat again, O Karna* (son of Radha), what I said; listen to it. Arjuna cannot defeat you in battle, provided you have the (Kundalas) ear-rings on your person, even though Indra himself becomes an arrow (to hit you). Therefore, these auspicious ear-rings must not be gifted by you to Indra."

कर्णः—

इष्टो भक्तश्चेति कृत्वा भगवानाह मद्धितम् ।
भूयश्च शिरसा याचे त्वं तु मे क्षन्तुमर्हसि ॥
बिभेमि न तथा मृत्योर्यथा बिभ्येऽनृतादहम् ।
भिक्षते वज्रिणे दद्यामपि जीवितमात्मनः ॥

KARNA:—

"Your Worship is speaking for my good, treating me as your dear devotee. But I beg of you again with bowed head, you must (somehow) forgive me. I do not fear death so much as I fear untruth. And I will give even my life when Indra comes begging.

* Radha is Karna's fostermother.

यदि तात ददास्येते वज्रिणे कुण्डले शुभे।
अमोघां देहि मे शक्तिममित्रविनिबर्हिणीम्॥

इत्येव नियमेन त्वं दद्याः शक्राय कुण्डले।
एवमुक्त्वा सहस्रांशुः सहसाऽन्तरधीयत॥

"If you, my dear one, will give these auspicious ear-rings to Indra, then give the ear-rings to Indra only on the stipulation, 'Give me (in return) the unfailing weapon Sakti which destroys (all) enemies'. After saying this, the Sun-God straightway disappeared.

प्रतिबुद्धस्तु राधेयः स्वप्नं संचिन्त्य [भारत]।
चकार निश्चयं [राजन्] शक्त्यर्थे [वदतां वर]॥

Karna (son of Radha) woke from his sleep and thought deeply about the dream; and he resolved to obtain the Sakti weapon.

तमिन्द्रो ब्राह्मणो भूत्वा भिक्षां देहीत्युपस्थितः॥

Indra became a Brahmin and approached him saying: "Give me alms."

हिरण्यकण्ठीः प्रमदा ग्रामान्वा बहुगोकुलान् ।
किं ददानीति तं विप्रमुवाचाधिरथिस्ततः ॥

Then Karna* (son of Adhiratha) asked that Brahmin: "What shall I give you, damsels wearing gold necklaces, or villages or many herds of kine?"

ब्राह्मणः—

हिरण्यकण्ठ्यः प्रमदा यच्चान्यत्प्रीतिवर्धनम् ।
नाहं दत्तमिहेच्छामि तदर्थिभ्यः प्रदीयताम् ॥

यदेतत्सहजं वर्म कुण्डले च तवानघ ।
एतदुत्कृत्य मे देहि यदि सत्यव्रतो भवान् ॥

THE BRAHMIN :—

"Neither damsels wearing gold necklaces nor what else increases one's pleasures do I wish to be given to me; let those things be given to those who desire them. This coat-of-mail which you are born with, O sinless man, and both your ear-rings, cut these off (from your body) and give them to me, if you are devoted to truth."

* The charioteer Adhiratha is Karna's fosterfather.

ततः प्रहस्य कर्णस्तं पुनरित्यब्रवीद्वचः ।
विदितो देवदेवेश प्रागेवासि मम प्रभो ॥

न तु न्याय्यं मया दातुं तव शक्र वृथा वरम् ।
त्वं हि देवेश्वरस्साक्षात्त्वया देयो वरो मम ॥

यदि दास्यामि ते देव कुण्डले कवचं तथा ।
वध्यतामुपयास्यामि त्वं च शक्रावहास्यताम् ॥

Thereupon Karna smiled and told him these words: "I know you already, O noble ruler of the gods! It is not proper for me, O Indra, to give uselessly what you desire. You are the king of gods come in person; and so, a boon must be granted to me by you. Otherwise, if I give you, O god, my coat-of-mail and my (two) ear-rings, I would become vulnerable and you, Indra, would become an object of ridicule."

शक्रः—

काममस्तु तथा तात तव कर्ण यथेच्छसि ।
वर्जयित्वा तु मे वज्रं प्रवृणीष्व यथेच्छसि ॥

INDRA :—

"Karna, dear boy, let it be even as you desire. Ask as a boon whatever you desire to have, excepting my thunder-bolt."

ततः कर्णः प्रहृष्टस्तु वव्रे संपूर्णमानसः ।
धर्मणा कुण्डलाभ्यां च शक्तिं मे देहि वासव ॥

Then Karna was very glad; and with a full heart, he asked as a boon: "O Indra, give me your Sakti weapon (in return) for my coat-of-mail and the pair of my ear-rings"

ततः संचिन्त्य मनसा वासवो वाक्यमब्रवीत् ।
गृहाण कर्ण शक्तिं त्वमनेन समयेन च ॥

इयं तव करभ्रष्टा हत्वैकं रिपुमूर्जितम् ।
गर्जन्तं प्रतपन्तं च मामेवैष्यसि सूतज ॥

Then after considering it deeply in his mind, Indra spoke these words: "Take, Karna, my Sakti weapon on this condition: 'This weapon which will be in your hands will return to me, O Karna (son of the Charioteer), after destroying one boastful and valiant opponent who overbears you and oppresses you.'"

कर्णः—

एकमेवाहमिच्छामि रिपुं हन्तुं महाहवे ।
गर्जन्तं प्रतपन्तं च यतो मम भयं भवेत् ॥

KARNA :—

"I want to kill (with your Sakti) one enemy only in the great battle, who is boastful and overbearing and from whom there might be fear for me"

शक्रः—

एकं हनिष्यसि रिपुं गर्जन्तं बलिनं रणे ।
त्वं तु यं प्रार्थयस्येकं रक्ष्यते स महात्मना ॥
यमाहुर्वेदविद्वांसो वराहमपराजितम् ।
नारायणमचिन्त्यं च तेन कृष्णेन रक्ष्यते ॥

INDRA :—

"You shall be able to kill (with this Sakti weapon) one strong and boastful enemy in battle; but he whom you are thinking of is protected by a high-souled person. He is protected by Krishna who is, as the knowers of the Vedas say, Narayana, the invincible Boar, transcending (human) comprehension."

20

कर्णः—

एवमप्यस्तु भगवन्नेकवीरवधे मम ।
देहि शक्तिं प्रदास्यामि कुण्डले कवचं च ते ।
निकृत्तेषु तु गात्रेषु न मे बीभत्सता भवेत् ॥

KARNA :—

"Let it be so, O holy one! Give me your Sakti weapon for killing one strong enemy; and I shall give you my coat-of-mail and the pair of my ear-rings. And when my limbs are cut up (to enable me to gift them), may I not become hideous and loathsome (to look at)."

शक्रः—

न ते बीभत्सता कर्ण भविष्यति कथञ्चन ।
तादृशेनैव वर्णेन त्वं कर्ण भविता पुनः ॥

INDRA :—

"Karna! You will not look hideous or loathsome; and you will be, O Karna, of the same colour again, as you were before."

ततः शक्तिं प्रज्वलितां प्रतिगृह्य [विशांपते] ।
शस्त्रं गृहीत्वा निशितं सर्वगात्राण्यकृन्तत ॥

Then he accepted the resplendent Sakti weapon and taking a sharp knife, he cut up his limbs.

निकृन्तन्तं कर्णमात्मानमेव
दृष्ट्वा सर्वे सिंहनादान्प्रणेदुः ।
ततश्छित्त्वा कवचं दिव्यमङ्गात्
तथैवार्द्रं प्रददौ वासवाय ॥

तथोत्कृत्य प्रददौ कुण्डले ते
ततो देवो मुदितो वज्रपाणिः ।
कर्णं लोके यशसा योजयित्वा
कृतं कार्यं पाण्डवानां हि मेने ॥

Seeing Karna cut himself up, all (who saw) shouted like lions roaring. Then cutting from his body the immortal coat-of-mail, he gave it wet (with blood) to Indra; thereafter he cut off and gave away his two ear-rings. Then the god Indra (who wields the thunder-bolt) was glad; and having made Karna famous among men, he considered himself to have done a service to the Pandava brothers.

॥ श्रीः ॥

॥ द्रौपदीसत्यभामासंवादः ॥

DRAUPADI & SATYABHAMA

[*Draupadi, the heroine of the Mahabharata, has accompanied the Pandava princes in their exile. Sri Krishna comes to see his cousins, the Pandavas, and he takes his favourite wife Satyabhama with him. The dialogue between Queen Draupadi and Satya, as Satyabhama is lovingly called, is condensed in the following pages. Like the rest of the epic story, this is told by sage Vaisampayana to king Janamejaya. The dialogue covers Chaps. 234-236 of the Vana Parvan, which go by the name Draupadi-Satyabhama-Samvada Parvan; and the introductory verses are taken from Chap. 185 of the same Parvan. Draupadi explains how she has managed to captivate the hearts of her five husbands; and Satyabhama learns that there is no way to win a man's love than devoted service and unceasing endeavour to please him.*]

मघवानिव पौलोम्या सहितः सत्यभामया ।
उपायाद्देवकीपुत्रो दिदृक्षुः कुरुसत्तमान् ॥

Sri Krishna (son of Devaki) came with Satyabhama to see the Pandavas (Kuru princes), looking like Indra with (his queen) Indrani.

ततस्ते पाण्डवाः सर्वे सभार्याः सपुरोहिताः ।
आनर्चुः पुण्डरीकाक्षं परिवार्य समन्ततः ॥

Then all the Pandavas and their wives along with their preceptors made obeisance to Krishna (of lotus eyes) and gathered all around him

द्रौपदी सत्यभामा च विविशाते तदा समम् ।
जाहस्यमाने सुप्रीते सुखं तत्र निषीदतुः ॥

And thereafter, Draupadi and Satyabhama went in together, and pleased with each other and laughing merrily, they sat in that place.

चिरस्य दृष्ट्वा [राजेन्द्र] तेऽन्योन्यस्य प्रियंवदे ।
कथयामासतुश्चित्राः कथाः कुरुयदुक्षिताः ॥

Meeting after a long time, they spoke pleasantly to each other and told wonderful stories which befit the royal families of the Kurus and the Yadus.

अथाब्रवीत्सत्यभामा याज्ञसेनीं सुमध्यमा ।
केन द्रौपदि वृत्तेन पाण्डवानधितिष्ठसि ॥

कथं च वशगास्तुभ्यं न कुप्यन्ति च ते शुभे ।
व्रतचर्या तपो वाऽपि स्नानमन्त्रौषधानि वा ॥

विद्यावीर्यं मूलवीर्यं जपहोमागदास्तथा ।
एवमुक्त्वा सत्यभामा विरराम यशस्विनी ॥

Then the lovely lady Satyabhama asked Draupadi: "By what means, O Draupadi, do you manage the Pandavas? How is it, my good girl, that they obey you and are not angry with you? Is it because of any ceremonial rites or of austerities or of (purificatory) baths or of the chanting of any *mantras* or because of any (magic) herbs? Is it the power of (magic) Vidyas or (medicinal) roots or drugs or incantations or oblations to fire?" After saying this, the glorious lady Satyabhama remained silent.

पतिव्रता महाभागा द्रौपदी प्रत्युवाच ताम् ।
असत्स्त्रीणां समाचारं सत्ये मामनुपृच्छसि ॥

अनुप्रश्नः संशयो वा नैतत्त्वय्युपपद्यते ।
यदैव भर्ता जानीयान्मन्त्रमूलपरां स्त्रियम् ॥

उद्विजेत तदैवास्याः सर्पाद्वेश्मगतादिव ।
न जातु वशगो भर्ता स्त्रियाः स्यान्मन्त्रकारणात् ॥

मूलप्रवादैर्हि विषं प्रयच्छन्ति जिघांसवः ।
न जातु विप्रियं भर्तुः स्त्रिया कार्यं कथञ्चन ॥

And the blessed Draupadi who was a devoted wife answered her: "Satya! you ask me about the conduct of wicked women. Neither your question nor your suspicion of me becomes you. When a husband finds that his wife is after magic incantations (mantras) and roots, he must be afraid of her, as of a serpent which has come into his house. Nor does a husband ever become submissive to his wife by the power of any incantations; and those who want to kill (their husbands) give them poisons under the name of medicinal roots. Never should a wife cause displeasure to her husband on any account.

वर्ताम्यहं तु यां वृत्तिं पाण्डवेषु महात्मसु ।
तां सर्वां शृणु मे सत्यां सत्यभामे यशस्विनि ॥

"Glorious Satyabhama! Listen fully to the real means I adopt regarding the high-souled Pandavas.

अहंकारं विहायाहं कामक्रोधौ च सर्वदा ।
सदारान्पाण्डवान्नित्यं प्रयतोपचराम्यहम् ॥

"Without any feeling of pride and ever without desire and anger and with self-control I constantly serve the Pandavas and their wives.

प्रणयं प्रतिसंहृत्य निधायात्मानमात्मनि ।
शुश्रूषुर्निरभिमाना पतीनां चित्तरक्षिणी ॥

"Controlling my feelings of love and with my self in repose, I serve my husbands with humility, acting according to their wishes.

न भुक्तवति न स्नाते नासंविष्टे च भर्तरि ।
न संविशामि नाश्नामि न स्नाये कर्म कुर्वती ॥

"When my husband has not taken his food, I do not take food; when he has not bathed, I do not bathe; when he does not rest himself, I do not take rest, but I remain engaged in my work.

क्षेत्राद्वनाद्वा ग्रामाद्वा भर्तारं गृहमागतम् ।
अभ्युत्थायाभिनन्दामि आसनेनोदकेन च ॥

"When my husband comes home from the fields or from the garden or from the village, I rise up and welcome him with water (for washing his feet) and with a seat (to rest on).

प्रसन्नभाण्डा मृष्टान्ना काले भोजनदायिनी ।
संयता गुप्तधान्या च सुसंमृष्टनिवेशना ॥

"I keep household vessels bright and clear and I serve him food at the proper hour. I am careful and guard the store of grain and keep the house well cleaned.

अतिरस्कृतसंभाषा दुःस्त्रियो नानुसेवती ।
अनुकूलवती नित्यं भवाम्यनलसा सदा ॥

"I am not over-hearing in conversation and I do not keep company with wicked women; I am always kindly disposed and I am never lazy.

अनर्म चापि हसितं द्वारि स्थानमभीक्ष्णशः ।
अतिहासातिरोषौ च क्रोधस्थानं च वर्जये ।
निरताऽहं सदा सत्ये पापानां च विवर्जने ॥

"I avoid laughing even in jest and (I avoid) standing frequently at the doorway. I avoid also excessive joy and excessive anger; and I give no room for anger. And, Satya, I am ever intent on shunning sinful acts.

यदा प्रवसते भर्ता कुटुम्बार्थेन केनचित् ।
सुमनोवर्णकापेता भवामि व्रतचारिणी ॥

"When my husband goes out on any work for the sake of our family, I observe rigorous austerities, avoiding flowers and vermilion.

यथोपदेशं नियता वर्तमाना वराङ्गने ।
ये च धर्माः कुटुम्बेषु श्वश्र्वा मे कथिताः पुरा ॥

तान्सर्वाननुवर्तामि दिवारात्रमतन्द्रिता ।
विनयान्नियमांश्चैव सदा सर्वात्मना श्रिता ॥

"Lovely girl! I restrain myself and regulate my conduct, according to what has been taught me; and all those duties of a household, in which I have been instructed in the past by my mother-in-law, I perform day and night, unfatigued. And I cling always with all my heart to acts of humility and restraint.

मृदून्सतः सत्यशीलान्सत्यधर्मानुपालिनः ।
आशीविषानिव क्रुद्धान्पतीन्परिचराम्यहम् ॥

"I attend on my husbands who are good, soft-hearted and devoted to truth and intent on preserving truth and virtue, as if they were angry cobras.

पत्याश्रयो हि मे धर्मो मतः स्त्रीणां सनातनः ।
स देवस्सा गतिर्नान्यास्तस्य का विप्रियं चरेत् ॥

"The ever-lasting duty of women, according to me, is dependence on their husbands. He, (the husband) is God; there lies the refuge of a woman. Who will do what will displease him?

अवधानेन सुभगे नित्योत्थिततयैव च ।
भर्तारो वशगा मह्यं गुरुशुश्रूषयैव च ॥

"My good girl! By my devoted attention and by constant effort and also by reverential acts of personal service, my husbands remain under my control.

नित्यमार्यामहं कुन्तीं वीरसूं सत्यवादिनीम् ।
स्वयं परिचराम्येतां पानाच्छादनभोजनैः ॥

"I always attend personally on my mother-in-law Kunti, who speaks the truth and is the mother of heroes; and I serve her with food and drink and attend to her dress.

शतं दासीसहस्राणि कौन्तेयस्य महात्मनः ।
तासां नाम च रूपं च भोजनाच्छादनानि च ।
सर्वासामेव वेदाहं कर्म चैव कृताकृतम् ॥

"And the high-souled Yudhishthira has a hundred thousand maid-servants. I know the names of all of them, how they

look, how they dress, what food they take and what work is done by them or is left undone.

सर्वं राज्ञः समुदयमायं च व्ययमेव च ।
एकाऽहं वेद्मि कल्याणि पाण्डवानां यशस्विनि ॥

"Good girl! unaided I know all the items of the king's revenue, his income and his expenses, as well as those of the (other) Pandavas, O glorious girl!

मयि सर्वं समासज्य कुटुम्बं भरतर्षभाः ।
उपासनरताः सर्वे घटयन्ति वरानने ॥

सुखं सर्वं परित्यज्य रात्र्यहानि घटामि वै ।
आराधयन्स्याः कौरव्यांस्तुल्या रात्रिरहश्च मे ॥

"The Pandava (Bharata) princes have laid the entire burden of the family on me, O lovely girl! And they are all busy pleasantly engaged in the practice of archery. And I strive day and night, forsaking all pleasure; night or day makes no difference to me who am engaged in the service of the (Kuru) Pandava princes.

प्रथमं प्रतिबुध्यामि चरमं संविशामि च ।
एतज्जानाम्यहं कर्तुं भर्तृसंवननं महत् ।
असत्स्त्रीणां समाचारं नाहं कुर्यां न कामये ॥

" I wake up first and go to bed last. This is what I know to do to gain great ascendancy over my husbands. I do not adopt the practices of wicked women nor do I like them."

तच्छ्रुत्वा धर्मसहितं व्याहृतं कृष्णया तदा ।
उवाच सत्या पाञ्चालीमभिपन्ना क्षमस्व मे ।
कामकारः सखीनां हि सोपहासं प्रभाषितम् ॥

' Then on hearing those words of Draupadi which were full of (virtue) Dharma, Satya told her (the Panchali princess) in humility; "Forgive me. Liberty is permitted to friends (to speak as they like). What I spoke was in jest."

द्रौपदी—

इमं तु ते मार्गमपेतदोषं
वक्ष्यामि चित्तग्रहणाय भर्तुः।
अस्मिन्यथावत्सखि वर्तमाना
भर्तारमाच्छेत्स्यसि कामिनीभ्यः॥

DRAUPADI: —

"This is the faultless way, I tell you, to capture the heart of your husband. If you adopt this way properly, my friend, you will be able to draw him away from (the company of) lovely women.

सुखं सुखेनेह न जातु लभ्यं
दुःखेन साध्वी लभते सुखानि।
सा कृष्णमाराधय सौहृदेन
प्रेम्णा च नित्यं प्रतिकर्मणा च॥

"Happiness is never obtained easily in this world. The good woman obtains all happiness only by painful effort. So endeavour always to please Krishna by your solicitude for him and by your love, and by your attentions to toilet.

-

श्रुत्वा स्वरं द्वारगतस्य भर्तुः
प्रत्युत्थिता तिष्ठ गृहस्य मध्ये ।
दृष्ट्वा प्रविष्टं त्वरिताऽऽसनेन
पाद्येन चैनं प्रतिपूजयस्व ॥

"As soon as you hear the voice of your husband, as he approaches the gate (of your palace), get up and be ready inside the house, and on seeing him enter, hasten to honour him by offering him his seat and giving him water for washing his feet.

संप्रेषितायामथ चैव दास्या-
मुत्थाय सर्वं स्वयमेव कार्यम् ।
जानातु कृष्णस्तव भावमेतं
सर्वात्मना मां भजतीति सत्ये ॥

"Then, sending away your maid-servant, you must be alert and do everything yourself. Let Krishna know your inner mind, Satya, and feel, 'she worships me with all her heart'.

त्वत्संनिधौ यत्कथयेत्पतिस्ते
यद्यप्यगुह्यं परिरक्षितव्यम् ।
प्रियांश्च रम्यांश्च हितांश्च भर्तु-
स्तान्भोजयेथा विविधैरुपायैः ॥

"What your husband says in your presence, even though it is nothing private, should not be revealed by you. And you must endeavour by various means to make him enjoy what things are good and pleasing and dear to him.

महाकुलीनाभिरपापिकाभि-
स्स्त्रीभिस्सतीभिस्तव सख्यमस्तु ।
महार्हमाल्याभरणाङ्गरागा
भर्तारमाराधय पुण्यगन्धैः ॥

"May your friendship be with women of noble families, who are faithful wives and who know no sin. And give delight to your husband with pure fragrances, bedecking yourself with pleasant unguents, rich garlands and costly jewels."

सत्यभामा ततस्तत्र स्वजित्वा द्रुपदात्मजाम् ।
आरुरोह रथं शौरेः ततः प्रायात्परन्तपः ॥

Then Satyabhama embraced Draupadi (in parting). And she mounted Krishna's chariot; and then the great warrior proceeded on his journey.

॥ श्रीः ॥

॥ सीतानसूयासंवादः ॥

SITA AND ANASUYA

The sage Atri and his good wife Anasuya welcome Sri Rama when he leaves the Chitrakuta Hill and enters the Dandaka forest with his brother Lakshmana and his wife Sita. The pleasant conversation that ensues between the ascetic lady and the princess of Mithila is one of the most delightful episodes in the Ramayana. Anasuya is all admiration for Sita's devotion to her husband. Sita's reply throws a flood of light on her character. Her high conception of married life delights the old lady, who presents her with rich garments and jewels and with cosmetics which would add to her charms. Anasuya is curious to know the details of Sita's marriage; and Sita's narrative is vivid and direct. The episode concludes with Sita going to her husband's side, after pleasing the old lady by decorating herself with the presents she had from her. The episode comprises Chapters 117-119 of the Ayodhya Kanda of Valmiki Ramayana.

राघवस्त्वथ वैदेह्या लक्ष्मणेन च संगतः ।
अत्रेराश्रममासाद्य तं ववन्दे महायशाः ।

Then the illustrious Rama along with Sita and Lakshmana reached the hermitage of Atri and paid him obeisance.

तं चापि भगवानत्रिः पुत्रवत्प्रत्यपद्यत ।
स्वयमातिथ्यमादिश्य सर्वमस्य सुसत्कृतम् ॥
सौमित्रिं च महाभागां सीतां च समसान्त्वयत्॥
पत्नीमामन्त्र्यानसूयां तापसीं धर्मचारिणीम् ॥

And holy Atri looked upon him as if he were his son; and he personally directed all the proper rites of hospitality due to guests; and he received the blessed Sita and Lakshmana also with considerate kindness, calling to his side his virtuous and ascetic wife Anasuya.

सीता तु वेपमानाङ्गीमनसूयां पतिव्रताम् ।
अभ्यवादयदव्यग्रा स्वं नाम समुदाहरत् ॥

And Sita made profound obeisance to the devoted wife Anasuya whose limbs were trembling and declared her own name respectfully (to obtain her blessings).

बद्धाञ्जलिपुटा हृष्टा पर्यपृच्छदनामयम् ॥

And she held her palms together in reverence and pleasantly inquired about her (Anasuya's) welfare.

ततः सीतां महाभागां दृष्ट्वा तां धर्मचारिणीम् ।
सान्त्वयन्त्यब्रवीद्धृष्टा दिष्ट्या धर्ममवेक्षसे ॥

Then on seeing noble Sita so virtuous, she (Anasuya) was glad and said: "Happily, you are mindful of Dharma.

त्यक्त्वा ज्ञातिजनं सीते मानमृद्धिं च भामिनि ।
अवरुद्धं वने रामं दिष्ट्या त्वमनुगच्छसि ॥

"Dear Sita! you have left your relations, and casting off your pride and giving up your comforts, you have happily followed Rama who is exiled to the forest.

दुःशीलः कामवृत्तो वा धनैर्वा परिवर्जितः ।
स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः ॥

"To women of noble character, the husband is the supreme deity, whether he be vile in conduct or a rake or one bereft of wealth.

नातो विशिष्टं पश्यामि बान्धवं विमृशन्त्यहम् ॥
सर्वत्र योग्यं वैदेहि तपः कृतमिवाव्ययम् ॥

"On a careful consideration I find that there is no relation who is superior to this (husband) and more worthy in every respect, even as the undiminishing result of austerities performed.

नत्वेवमवगच्छन्ति गुणदोषमसत्स्त्रियः ।
कामवक्तव्यहृदयाः भर्तृनाथाश्चरन्ति याः ॥

"But bad women whose hearts are tainted by passion and who lord it over their husbands, they do not in the above manner understand what is good and what is bad.

त्वद्विधास्तु गुणैर्युक्ता दृष्टलोकपरावराः ।
स्त्रियः स्वर्गे चरिष्यन्ति यथा धर्मकृतस्तथा ॥

"Women who, like you, are possessed of good qualities and know what in this world is good and what is bad—they shall attain to Heaven, even as those do who perform their duty (Dharma)."

सा त्वेवमुक्ता वैदेही त्वनसूयाऽनसूयया ।
प्रतिपूज्य वचो मन्दं प्रवक्तुमुपचक्रमे ॥

Thus addressed by Anasuya, Sita who was free from envy regarded her with all respect and began gently to speak (as follows):

नैतदाश्चर्यमार्याया यन्मां त्वमनुभाषसे ।
विदितं तु ममाप्येतद्यथा नार्याः पतिर्गुरुः ॥

"What you have spoken to me about—this is not strange (at all) in a noble woman. To a woman her husband is her lord—this (truth) is known to me also.

यद्यप्येष भवेद्भर्ता ममार्ये वृत्तवर्जितः ।
अद्वैधमुपचर्तव्यस्तथाऽप्येष मया भवेत् ॥

"Noble lady! Even if this my husband be devoid of (good) conduct, yet he must be served without any hesitation by me.

किं पुनर्यो गुणश्लाघ्यः सानुक्रोशो जितेन्द्रियः ।
स्थिरानुरागो धर्मात्मा मातृवत्पितृवत्प्रियः ॥

"How much more so (must be be served), when he has praiseworthy qualites, when he is merciful and steadfast in affection, when he has conquered his senses and become the soul of virtue and when be loves me as a father and a mother would.

यां वृत्तिं वर्तते रामः कौसल्यायां महाबलः ।
तामेव नृपनारीणामन्यासामपि वर्तते ॥

"With his great powers (of self-control), Rama conducts himself towards all other women in the king's household in the same way as he behaves towards Kausalya.

आगच्छन्त्याश्च विजनं वनमेवं भयावहम् ।
समाहितं मे श्वश्र्वा च हृदये तद्धृतं महत् ॥

"As I was coming to the uninhabited and fearful forest, I was given good advice in this manner by my mother-in-law; and those weighty words (of advice) are stored in my memory.

पाणिप्रदानकाले च यत्पुरा त्वग्निसंनिधौ ।

अनुशिष्टा जनन्याऽस्मि वाक्यं तदपि मे धृतम् ॥

"I was also given words of advice by my mother when long ago I was placed before the (sacred) Fire at the time of giving me away in marriage. Those words are also remembered by me.

नवीकृतं च तत्सर्वं वाक्यैस्ते धर्मचारिणि ॥

"And all that (advice) has been rendered new and fresh by your words, O virtuous lady!

पतिशुश्रूषणान्नार्यास्तपो नान्यद्विधीयते ।

सावित्री पतिशुश्रूषां कृत्वा स्वर्गे महीयते ॥

वरिष्ठा सर्वनारीणामेषा च दिवि देवता ।

रोहिणी न विना चन्द्रं मुहूर्तमपि दृश्यते ॥

"There is no other holy task prescribed for a woman than attendance on her husband. Savitri attended on her husband and is honoured in Heaven. This goddess in Heaven, Rohini, who is the greatest of all women, is never seen even for a moment without (Chandra) the Moon (her husband)"

ततोऽनसूया संहृष्टा श्रुत्वोक्तं सीतया वचः ।
शिरस्याघ्राय चोवाच मैथिलीं हर्षयन्त्युत ॥

And Anasuya was very glad when she heard the words spoken by Sita; and she smelled Sita's head caressingly; and gladdening her (the Mithila princess), spoke:

इदं दिव्यं वरं माल्यं वस्त्रमाभरणानि च ।
अङ्गरागं च वैदेहि महार्हं चानुलेपनम् ।
मया दत्तमिदं सीते तव गात्राणि शोभयेत् ॥

"This excellent garland fit for a goddess, these ornaments and dress and this rich unguent for anointing your body, these gifts of mine, O Sita (princess of the Videha country), will add beauty to your limbs."

सा वस्त्रमङ्गरागं च भूषणानि स्रजस्तथा ।
प्रतिगृह्य च तत्सीता समुपास्त तपोधनाम् ॥

And Sita accepted the dress and the unguent, the jewels and the garlands; and remained reverently near the ascetic lady.

तथा सीतामुपासीनामनसूया दृढव्रता ।
वचनं प्रष्टुमारेभे कथां कांचिदनुप्रियाम् ॥

Thereupon, Anasuya who was steadfast in her devotion (to her lord) started asking Sita who was sitting near her, about a certain pleasant episode:

स्वयंवरे किल प्राप्ता त्वमनेन यशस्विना ।
राघवेणेति मे सीते कथा श्रुतिमुपागता ॥
तां कथां श्रोतुमिच्छामि विस्तरेण च मैथिलि ।
यथानुभूतं कार्त्स्न्येन तन्मे त्वं वक्तुमर्हसि ॥

"That in a Svayamvara (choice of a husband), O Sita, you were obtained by this illustrious Raghu prince—that is the story that has reached my ears. I wish to hear that story in detail, O princess of the Mithila country! You must tell me everything in full, exactly as it happened.

एवमुक्ता तु सा सीता तां ततो धर्मचारिणीम् ।
श्रूयतामिति चोक्त्वा वै कथयामास तां कथाम्॥

Sita who was thus addressed (by Anasuya) thereupon told that virtuous lady, 'Listen (to me)'; and she proceeded forthwith to narrate that story:

मिथिलाधिपतिर्वीरो जनको नाम धर्मवित् ।
क्षत्रधर्मे ह्यभिरतो न्यायतः शास्ति मेदिनीम् ॥

"The valiant ruler of the Mithila country, Janaka by name, knows what is Dharma; he delights in his duties as a Kshattriya (warrior) and rules his country justly.

तस्य लाङ्गलहस्तस्य कर्षतः क्षेत्रमण्डलम् ।
अहं किलोत्थिता भित्त्वा जगतीं नृपतेः सुता ॥

"As that king, holding the plough in his hand, was ploughing the space marked out (as the place of sacrifice), I rose above the ground bursting the earth and became his daughter.

स मां दृष्ट्वा नरपतिर्जनको विस्मितोऽभवत् ॥

"King Janaka was much surprised on seeing me.

अनपत्येन च स्नेहादङ्कमारोप्य च स्वयम् ।
ममेयं तनयेत्युक्त्वा स्नेहो मयि निपातितः ॥

अन्तरिक्षे च वागुक्ताऽप्रतिमाऽमानुषी किल ।
एवमेतन्नरपते धर्मेण तनया तव ॥

"Being childless, he lifted me himself and placing me with affection on his lap said: 'This is my daughter'; and his affection was showered on me. And verily, a strange superhuman voice uttered the words: 'It is even so, O king! She is rightfully your daughter.'

ततः प्रहृष्टो धर्मात्मा पिता मे मिथिलाधिपः ।
अवाप्तो विपुलामृद्धिं मामवाप्य नराधिपः ॥

"Then my father, the righteous ruler of the Mithila country, was exceedingly pleased; for, obtaining me, the king obtained immense riches

दत्ता चास्मीष्टवद्देव्यै ज्येष्ठायै पुण्यकर्मणा ।
तया संभाविता चास्मि स्निग्धया मातृसौहृदात् ॥

"And I was affectionately handed over by that virtuous person to his noble queen and I have been treated by her in her love (for me) with maternal care.

पतिसंयोगसुलभं वयो दृष्ट्वा तु मे पिता ।
चिन्तार्णवगतः पारं नाससादाल्पवो यथा ॥

"When my father saw that I had reached an age suitable for living with a husband, he was (tossed) in an ocean of care; and like one who has no boat, he was unable to reach the shore.

अयोनिजां हि मां ज्ञात्वा नाध्यगच्छद्विचिन्तयन् ।
सदृशं चानुरूपं च महीपालः पतिं मम ॥

"And the king remembered that I was not born of a mother; and (even) after much reflection, he could not find a fit and proper husband for me.

तस्य बुद्धिरियं जाता चिन्तयानस्य सन्ततम् ।
स्वयंवरं तनूजायाः करिष्यामीति धीमतः ॥

"As that wise person was constantly thinking about it, this idea struck him: 'I shall hold a Svayamvara for my daughter.'

महायज्ञे तदा तस्य वरुणेन महात्मना ।
दत्तं धनुर्वरं प्रीत्या तूणी चाक्षयसायकौ ॥

"Then at a great sacrifice (performed by my father) an excellent bow was given to him with affectionate regard by the high-souled Varuna, as well as a pair of inexhaustible quivers of arrows.

तद्धनुः प्राप्य मे पित्रा व्याहृतं सत्यवादिना ।
समवाये नरेन्द्राणां पूर्वमामन्त्र्य पार्थिवान् ॥

इदं च धनुरुद्यम्य सज्यं यः कुरुते नरः ।
तस्य मे दुहिता भार्या भविष्यति न संशयः ॥

"After obtaining that bow, he first sent word to the princes, and then, in the assembly of the princes, these words were spoken by my father who (always) speaks the truth: 'That man who lifts this bow and fixes the bow-string on, my daughter shall be his wife, without a doubt.'

तच्च दृष्ट्वा धनुः श्रेष्ठं गौरवाद्गिरिसंनिभम् ।
अभिवाद्य नृपा जग्मुरशक्तास्तस्य तोलने ॥

"But when the princes saw that excellent bow, which was massive like a mountain, they were unable to lift it; and they went away, making their obeisance.

सुदीर्घस्याथ कालस्य राघवोऽयं महाद्युतिः ।
विश्वामित्रेण सहितो यज्ञं द्रष्टुं समागतः ॥
लक्ष्मणेन सह भ्रात्रा रामः सत्यपराक्रमः ॥

"Then after a very long time (had elapsed), this illustrious Raghu prince, Rama of established valour came along with his brother Lakshmana and with Visvamitra to see a sacrifice (which was performed by my father).

विश्वामित्रस्तु धर्मात्मा मम पित्रा सुपूजितः ।
प्रोवाच पितरं तत्र भ्रातरौ रामलक्ष्मणौ ॥

सुतौ दशरथस्येमौ धनुर्दर्शनकाङ्क्षिणौ ।
धनुर्दर्शय रामाय राजपुत्राय दैविकम् ॥

"Then the virtuous Visvamitra was highly honoured by my father; and he then told my father: 'These two brothers Rama and Lakshmana are the sons of Dasaratha. They desire to have a look at the bow. Show the divine bow to prince Rama.'

इत्युक्तस्तेन विप्रेण तद्धनुः समुपानयत् ॥

"Thus addressed by that Brahmin, he had the bow brought (to that place).

निमेषान्तरमात्रेण तदानम्य स वीर्यवान् ।
ज्यां समारोप्य झटिति पूरयामास वीर्यवत् ॥

"In the twinkling of an eye, the hero bent it (the bow) and fixed the bow-string and in a moment made it ready, like the strong man that he was.

तेन पूरयता वेगान्मध्ये भग्नं द्विधा धनुः ।
तस्य शब्दोऽभवद्भीमः पतितस्याशनेरिव ॥

"As the bow was being forcefully fitted with the string, it broke in the middle in two pieces; and the noise it made was terrible, like a falling thunderbolt.

ततोऽहं तत्र रामाय पित्रा सत्याभिसंधिना ।
निश्चिता दातुमुद्यम्य जलभाजनमुत्तमम् ॥

"Thereupon, it was resolved by my father who was devoted to truth that I should be given away (in marriage) to Rama; and he took the sacred water-vessel in his hand (to confirm the gift).'

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दीयमानां न तु तदा प्रतिजग्राह राघवः ।
अविज्ञाय पितुश्छन्दमयोध्याधिपतेः प्रभोः ॥

"But when I was about to be given away, Rama would not accept the gift, without knowing the wishes of the king of Ayodhya, his father and lord.

ततः श्वशुरमामन्त्र्य वृद्धं दशरथं नृपम् ।
मम पित्रा त्वहं दत्ता रामाय विदितात्मने ॥

"Then after bringing the good (old) king Dasaratha my father-in-law (to Mithila), my father gave me in marriage to Rama of established valour.

एवं दत्ताऽस्मि रामाय तदा तस्मिन्स्वयंवरे ।
अनुरक्ताऽस्मि धर्मेण पतिं वीर्यवतां वरम् ॥

"Thus was I then given in marriage to Rama in that Svayamvara; and I am devoted, in accordance with Dharma, to my husband who is best among men of valour."

अनसूया तु धर्मज्ञा श्रुत्वा तां महतीं कथाम् ।
पर्यष्वजत बाहुभ्यां शिरस्याघ्राय मैथिलीम् ॥

And Anusuya who knew her Dharma listened to that great story; and then she held Sita (the princess of Mithila) in her arms in close embrace and smelled her head caressingly.

संप्रवृत्ता निशा सीते नक्षत्रसमलङ्कृता ।
ज्योत्स्नाप्रावरणश्चन्द्रो दृश्यतेऽभ्युदितोऽम्बरे ॥

गम्यतामनुजानामि रामस्यानुचरी भव ।
अलंकुरु च तावत्त्वं प्रत्यक्षं मम मैथिलि ।
प्रीतिं जनय मे वत्से दिव्यालंकारशोभिता ॥

"Sita! Night has set in, ornamented with stars. The moon is seen rising in the sky, clothed in moonlight. I permit you, please go and be Rama's companion. Just decorate yourself in my presence, O princess of Mithila (Sita)! And shining in ornaments befitting a goddess, cause me delight, my dear girl!"

सा तथा समलङ्कृत्य सीता सुरसुतोपमा ।
प्रणम्य शिरसा तस्यै रामं त्वभिमुखी ययौ ॥

Thereupon Sita who looked like a goddess decorated herself and bowed her head to that lady and went off to meet Rama.

न्यवेदयत्ततः सर्वं सीता रामाय मैथिली ॥

Then Sita, the princess of Mithila, told Rama everything.

प्रहृष्टस्त्वभवद्रामो लक्ष्मणश्च महारथः ।
मैथिल्याः सत्क्रियां दृष्ट्वा मानुषेषु सुदुर्लभाम् ॥

And Rama was exceedingly pleased and the mighty warrior Lakshmana (who rode great chariots in battle) also, when they saw the acts of hospitality, so rare among human beings, that were shown to Sita (the princess of Mithila).

श्रीः

॥ पार्वतीपरिणयः ॥

PARVATI'S WEDDING

The story which is condensed here is taken from the Parvati Khanda of Siva Purana, where in 55 Chapters we have an elaborate account beginning with the marriage of Himalaya, the Snow Mountain, with Mena and ending with the marriage of their daughter Parvati, known as Kali, with Siva. In the Purana, Brahma tells the story to his son Narada. There are some striking resemblances both in language and in subject matter between this Puranic version and Kalidasa's 'Kumara Sambhava'. Siva's first wife was Sati, whose father Daksha disgraced Siva by ignoring him at a sacrifice. Sati immolated herself in the fire and was born again as the daughter of the Snow Mountain, and by her efforts, she made Siva turn away from the life of a recluse and marry her again. Her new parents understood the greatness of Siva and his condescension towards them.

अस्त्युत्तरस्यां दिशि वै गिरीशो हिमवान्महान् ।
द्वैरूप्यं तस्य विख्यातं जङ्गमस्थिरभेदतः ।

In the northern quarter, there is the mighty lord of the mountains, Himavan (the Snow Mountain); his two manifestations are known severally as the fixed (mountain) and as the moving (person).

कुलस्थित्यै च स गिरिर्धर्मवर्धनहेतवे ।
स्वविवाहं कर्तुमैच्छत्पितृदेवहितेच्छया ॥

For the continuance of his family and for the sake of promoting Dharma and also with a desire to please the Pitri-Devas, he wished to marry.

तस्मिन्नवसरे देवाः स्वार्थमाचिन्त्य कृत्स्नशः ।
ऊचुः पितॄन्समागम्य पितरस्ते विमृश्य च ।
ददुर्मेनां सुविधिना हिमागाय निजात्मजाम् ॥

At that juncture, the gods reflecting fully concerning their own welfare came to the Pitris and told them; and those Pitris thought deeply about it and then bestowed their daughter Mena to the Snow Mountain, with auspicious rites.

हिमाचलोऽपि सुप्रीतो मेनया सुखदे गृहे।
रेमेऽन्यत्र च सुस्थाने नन्दनादिवनेष्वपि ॥

And the Snow Mountain was very glad; and he enjoyed the company of Mena in his happy home and in other pleasant places also, besides the Nandana grove and other pleasure gardens.

समाधत्त गिरेः पत्नी गर्भं देव्याः प्रसादतः।
वसन्ततौ मधौ मासे नवम्यां मृगधिष्ण्यके।
अर्धरात्रे समुत्पन्ना मेनकाजठराच्छिवा ॥

And the wife of that Mountain conceived, by the grace of Devi, and an auspicious girl was born of Mena's womb, in the Chaitra month of the spring season at midnight on a day when it was Navami (tithi) and the star was Mrigasirsha.

हिमाचलः प्रसन्नात्मा मुहूर्ते मुनिभिस्सह।
नामाकरोत्सुतायास्तु काळीत्यादिसुखप्रदम् ॥

And the Snow Mountain was delighted at heart, and in an auspicious hour, he, in the company of the sages, gave his daughter the name Kali and other names also which bestow happiness (on those who bear them).

कुलोचितेन नाम्ना तां पार्वतीत्याजुहाव ह ।

बन्धुप्रियां बन्धुजनः सौशील्यगुणसंयुताम् ॥

And she being amiable and loving towards her kinsmen, her kinsfolk called her Parvati (daughter of the Mountain), a name appropriate to the family.

तज्जन्म गिरिशो ज्ञात्वा सतीविरहकातरः ।

गङ्गावतारमगमद्धिमवत्प्रस्थमुत्तमम् ॥

तपःप्रारम्भमकरोत् स्थित्वा तत्र वशी हरः ॥

Siva, who was distressed on account of the separation (by death) of Sati (his wife), knew of the birth (of Parvati) and came to the excellent highland of Gangavatara (where the Ganges falls) in the Himalayas. And Siva (Hara), with his senses under control, remained there and began to practise austerities.

शंकरस्यौषधिप्रस्थे श्रुत्वाऽऽगमनमादरात् ।

समादाय स्वतनयां प्रणम्याह च शैलराट् ॥

Hearing of Siva's (Sankara's) arrival in Oshadhi-prastha (the region where herbs grew), the king of the mountains took his daughter with him eagerly (to that place); and he made his obeisance to Siva and spoke:

तनया मे समानीता त्वदाराधनकाङ्क्षया ।
सखीभ्यां सह नित्यं त्वां सेवतामेव शंकरम् ।
अनुजानीहि तां नाथ मयि ते यद्यनुग्रहः ॥

"My daughter has been brought (here) with the object of serving you. Let her, along with her two friends, be ever engaged in serving you, Sankara. Permit her (to do so), O lord, if you would be gracious to me."

गिरिराजस्य तनयां सखीभ्यां अगृहे हरः ॥

Siva accepted (the service of) the daughter of the king of mountains, along with her two friends.

काली सखीभ्यां सहिता प्रत्यहं चन्द्रशेखरम् ।
सेवमाना महादेवं गमनागमने स्थिता ॥

And (Kali) Parvati, along with her two friends, served the great God Siva (Chandrasekhara) every day, engaged in going and coming (at his bidding).

एवं संसेव्यमानायाः शङ्करं ध्याननत्परम् ॥
व्यतीयाय महान्कालः शिवाया [मुनिसत्तम] ॥

As Parvati was thus serving Siva (Sankara) who was engrossed in meditation, a long time elapsed.

नाग्रहीद्गिरिशः कालीं भार्यार्थे निकटे स्थिताम् ।
महालावण्यनिचयां मुनीनामपि मोहिनीम् ॥

And as Parvati (Kali) was thus (constantly) waiting on him, Siva (Girisa) did not take her as wife,though she,was so very beautiful as to make even the ascetics dizzy.

एतस्मिन्नन्तरे देवाः शक्राद्या मुनयश्च ते ।
ब्रह्माज्ञया स्मरं तत्र प्रेषयामासुरादरात् ॥
तेन कारयितुं योगं काल्या रुद्रेण कामतः ।
महावीर्येणासुरेण तारकेण प्रपीडिताः ॥

At this juncture, the gods, Indra and others, and those sages who were much oppressed by the highly powerful demon Taraka, sent the god of Love (Smara) respectfully to that place by command of Brahma, for the purpose of achieving through his aid the union in love of Parvati (Kali) with Siva (Rudra).

गत्वा तत्र स्मरस्सर्वमुपायमकरोन्निजम् ।
यदा शिवसमीपे तु गता सा पर्वतात्मजा ।
तदैव शंकरो ध्यानं त्यक्त्वा मोहमुपागतः ॥

And the God of Love (Smara) went there and adopted all his several ways (to disturb Siva); as soon as Parvati came near Siva, he (Sankara) ceased meditating and became troubled in mind.

केन मे विकृतं चित्तं कृतमत्र कुकर्मणा ।
विचिन्त्येत्थं महायोगी परमेशः सतां गतिः ॥

दिशो विलोकयामास परितश्शङ्कितस्तदा ।
वामभागे स्थितं कामं ददर्शाकृष्टबाणकम् ।
संजातः क्रोधसंमर्दः भयमापाशु मन्मथः ॥

"By which wicked person has my mind now been disturbed?"—thus revolving in his mind, the Supreme Lord who is the refuge of the good and who was practising intense (yoga) meditation, thereupon looked with suspicion around him in (all) directions, and he saw on his left side the God of Love (Kama) with his arrow drawn; and his wild anger raged; and at once the God of Love (Manmatha) got afraid.

क्रुद्धस्य तस्य नेत्राद्धि निस्ससार ततो महान् ।
ललाटमध्यगाद्वह्निः प्रलयाग्निसमप्रभः ॥

Then from the eye in the centre of the forehead of that angry person issued a huge fire, in splendour resembling the fire of Dissolution.

भस्मसात्कृतवान् [साद्यो] मदनं तावदेव हि ॥

And in that very moment, he turned the God of Love (Madana) into ashes.

अन्तर्हिते स्मरं दग्ध्वा हरे तद्विरहाच्छिवा ।
विकलाऽभूद् भृशं सा वै लेभे शर्म न कुत्रचित् ॥

When Siva (Hara) burnt the god of Love (Smara) to ashes and disappeared, Parvati was very much frightened; and she found no happiness anywhere.

पितुर्गृहं तदा गत्वा मिलित्वा मातरं शिवा ।
पुनर्जातं तदा मेने स्वात्मानं सा धरात्मजा ॥

Thereupon Parvati came back to her father's house and remained with her mother; and (that daughter of the mountain) she considered herself as reborn (having escaped Siva's anger).

धिक् स्वरूपं मदीयं च तथा जन्म च कर्म च ।
इति ब्रुवन्ती सततं स्मरन्ती हरचेष्टितम् ॥

एवं सा पार्वती शम्भुविरहोत्क्लिष्टमानसा ।
सुखं न लेभे किंचिद्वाऽब्रवीच्छिवशिवेति च ॥

•

निवसन्ती पितुर्गेहे पिनाकिगतचेतना ।
शुशोचाथ शिवा [तात] मुमोह च मुहुर्मुहुः ॥

"Fie upon this form of mine, and upon my birth and my actions!" Saying these words, she constantly remembered what Siva (Hara) did. Thus (that daughter of the Mountain) Parvati found not the least happiness, with her mind distressed by separation from Siva (Sambhu); and she cried; "Siva! Siva!". And [redacted] she passed her days in her father's house with her mind fixed on Siva, often she burst into grief, and often she fell into a swoon.

तपस्साध्यं हरं मेने तपोर्थं मन आदधे ॥

And she realised that Siva (Hara) can be reached by austerities (alone); and she fixed her mind on practising austerities.

मातरं पितरं साऽथ प्रणिपत्य मुदा शिवा ।
सखीभ्यां च शिवं स्मृत्वा तपस्तप्तुं समुद्यता ।
जगाम तपसे तत्र गङ्गावतरणं प्रति ॥

Then Parvati gladly made her obeisance to her mother and to her father and went out along with her two friends to practise austerities, meditating on Siva; and she went to that place where the Ganges comes down, for practising austerities.

ततः पर्णान्यपि शिवा निरस्य हिमवत्सुता ।
निराहाराऽभवद्देवी तपश्चरणसंरता ॥

Then Parvati, the daughter of the Snow Mountain, refrained from taking even leaves (as food); and she (the goddess) was absorbed in the practice of austerities without taking any food.

पार्वत्यास्तु तपो दृष्ट्वा तेजसा व्यापृतास्सुराः ।
जग्मुस्तत्र तदा ते च यत्रास्ते वृषभध्वजः ॥

Then, seeing Parvati's severe austerities and urged by her glory, the gods went to the place where Siva (whose banner was the Bull) stayed:

प्रणम्य तुष्टुवुस्सूक्तैर्वेदोपनिषदन्वितैः ।
विष्णोर्विलोकयामासुर्मुखं विज्ञप्तिहेतवे ॥

And making Him obeisance, they praised Him with the hymns of the Vedas and the Upanishads; and they looked at Vishnu's face in order that he might make the supplication.

विष्णुः—

तारकासुरतो दुःखं संभूतं विविधं मृड ।
शिवा सा जनिता शैलात् त्वदर्थं हि हिमाचलात् ।
तस्यां त्वदुरसात्पुत्रात् तस्य मृत्युर्न चान्यथा ॥

सुखमावह देवानां महोत्साहोऽस्ति शंकर ।
विवाहं तव संद्रष्टुं तत्त्वं कुरु यथोचितम् ॥

VISHNU:—

"Gracious Siva! Various are our troubles proceeding from the demon Taraka. It is for your sake that Parvati was born of the mountain Himachala (the Snow Mountain); for, the death of that demon is to be at the hands of your son who shall be born of her, and in no other way. Bring happiness to the gods, O Siva (Sankara)! Great is their desire to behold your wedding; (please) have it (the (wedding) done in the proper manner.

नारदस्य निदेशात्सा करोति कठिनं तपः ॥

"And she is practising severe austerities on the advice of Narada."

भक्ताधीनः शंकरोऽपि श्रुत्वा दैववचस्तदा ।
विहस्य प्रत्युवाचाशु वेदमर्यादरक्षकः ॥

And Siva (Sankara), who preserves the codes of the Vedas and who is attached to his devotees, listened to the words of the gods and smiled and replied at once:

जानेऽहं तारकाद्दुःखं सर्वेषां वः समुत्थितम् ।
विवाहयिष्ये गिरिजां पुत्रोत्पादनहेतवे ।
गच्छत स्वगृहाण्येव निर्भयास्सकलास्सुराः ॥

"I know that grief has befallen all of you, because of Taraka. I shall marry the daughter of the Mountain for begetting a son. Go back, all of you, to your homes and have no fear, O gods!"

इत्युक्त्वा मौनमास्थाय समाधिस्थोऽभवद्धरः ॥

After saying this, Siva (Hara) resumed silence and remained in steadfast contemplation (samadhi).

गतेषु तेषु देवेषु ब्रह्मादिषु निजाश्रमम् ।
जटिलं रूपमास्थाय स ययौ पार्वतीवनम् ॥

After Brahma and the other gods had returned to their own abodes, he (Siva) went to the grove of Parvati, assuming the form of an ascetic with matted hair.

आगतं तं तदा दृष्ट्वा ब्राह्मणं तेजसाऽद्भुतम् ।
अपूजयच्छिवा देवी पप्रच्छ द्विजमादरात् ।
ब्रह्मचारिस्वरूपेण कस्त्वं हि कुत आगतः ॥

Then on seeing a Brahmin who was wonderful in his splendour coming towards her, the goddess Parvati worshipped that Brahmin (with acts of reverence); and she respectfully asked him: "Who are you who look a Brahmacharin? And whence do you come?"

विप्रः—

अहमिच्छाभिगामी च वृद्धो विप्रतनुस्सुधीः ।
तपस्वी सुखदोऽन्येषामुपकारी न संशयः ॥

THE BRAHMIN:—

I am a wise old man with the body of a Brahmin, practising austerities myself. I go about [redacted] I like, conferring happiness on others, as their helper. There is no doubt (about it).

का त्वं कस्यासि तनया किमर्थं विजने वने ।
तपश्चरसि दुर्धर्षं तरुणी भासि शोभना ॥

"Who are you, and whose daughter are you? And why do you practise inviolable austerities in this desolate forest? You look a lovely young lady."

तदा च प्रेरिता तत्र पार्वत्या विजयाभिधा ।
प्राणप्रिया सुमतखा सखी जटिलमब्रवीत् ॥

Then, urged thereto by Parvati, her friend named Vijaya, who was dear to her as life and who knew about her steadfast resolve, spoke to that ascetic with matted hair:

सखी मे गिरिराजस्य सुतेयं हिमभूभृतः ।
ऊढेयं न च केनापि न वाञ्छति शिवात्परम् ।
तदर्थं मेऽनया सख्या प्रारब्धं तप ईदृशम् ॥

"This friend of mine is the daughter of the Snow Mountain who is the king of mountains; and she is not married to anybody; and she desires none other than Siva. To achieve that object, austerities like these have been commenced by this friend (of mine.)"

इत्येवं वचनं श्रुत्वा स हसन्वाक्यमब्रवीत् ।
सख्येदं कथितं तत्र परिहासोऽनुमीयते ।
यथार्थं चेत्तदा देवी स्वमुखेनाभिभाषताम् ॥

On hearing this speech, he laughed and spoke these words: "In what the friend has now said, banter is suspected. If it be really true, then let the mistress (herself) utter the words with her lips."

पार्वती—

सख्युक्तं मेऽद्य सत्यं नवृतो वै शंकरो मया ।
जानामि दुर्लभं वस्तु कथं प्राप्यं मया भवेत् ।
तथाऽपि मनऔत्सुक्यात्तप्यतेऽद्य तपो मया ॥

PARVATI:—

"What my friend said just now is the truth. Siva (Sankara) has been chosen by me. I know my object is difficult to obtain. How can it be obtained by me? And yet, these austerities are being practised by me in the eagerness of my heart."

विप्रः—

प्रवक्ष्यामि यथार्थं हि सावधानतया शृणु ।
वृषध्वजो महादेवो भस्मदिग्धो जटाधरः ॥

व्याघ्रचर्माम्बरधरः संवीतो गजकृत्तिना ।
कपालधारी सर्पैश्चैस्सर्वगात्रेषु वेष्टितः ॥

अव्यक्तजन्मा सततं गृहभोगविवर्जितः ।
केन वा कारणेन त्वं तं भर्तारं समीहसे ॥

दक्षस्य दुहिता साध्वी सती वृषभवाहनम् ।
वव्रे पतिं पुरा दैवात्तत्संभोगः परिश्रुतः ॥

कपालिजायेति सती दक्षेण परिवर्जिता ।
यज्ञ भागप्रदानाय शम्भुश्चापि विवर्जितः ॥

सा तथैवापमानेन भृशं कोपाकुला सती ।
तत्याजासून्प्रियांस्तत्र तया त्यक्तश्च शंकरः ॥

त्वं स्त्रीरत्नं तव पिता राजा निखिलभूभृताम् ।
तथाविधं पतिं कस्मादुग्रेण तपसेहसे ॥

THE BRAHMIN :—

"Listen (to me) with attention; I tell you the truth: Siva (Mahadeva) whose banner is the Bull smears himself with ashes and wears matted hair; he wears the tiger's skin as dress and wraps the skin of an elephant over his person. He holds a skull (in his hand) and is covered by broods of snakes all over his body. Nothing is known of his birth and he is ever without the comforts of a home. For what reason, then, do you desire him for a husband? Long ago, the good lady Sati, the daughter of Daksha, chose Siva (whose mount is the bull); for, by Fate was her union with him ordained. And Sati was forsaken by Daksha, because she was the wife of one who wore skulls. And Siva was also excluded (by him) from the gift of his share at the sacrifice. Thereupon, because of the disgrace, Sati was much distressed by anger and she gave up her dear life at that place; and Siva (Sankara) also was forsaken by her. You are a gem among women; your father is the king of all the mountains Why, then, do you desire such a husband by means of severe austerities?

वरेषु ये गुणाः प्रोक्ता नारीणां सुखदायकाः ।
तन्मध्ये हि विरूपाक्षे एकोऽपि न गुणः स्मृतः ॥

"Those qualities which are said to be good in bridegrooms as bestowing happiness to their wives, not one among those (many) qualities can be found in Siva (with his ugly eyes)."

इत्येवं वचनं श्रुत्वा तस्य विप्रस्य पार्वती ।
उवाच कुद्धमनसा शिवनिन्दापरं द्विजम् ॥

On hearing these words of the Brahmin, Parvati grew angry at heart; and to the Brahmin who was so defaming Siva, she spoke (these words):

त्वयोक्तं विदितं देव विरुद्धं प्रोच्यते त्वया ।
कदाचिद् दृश्यते तादृग्वेषधारी महेश्वरः ।
स्वलीलया परब्रह्म स्वरागोपात्तविग्रहः ॥

"I know, respected sir, what you have spoken about; and you have not spoken what is contrary to facts. The great lord is sometimes seen assuming such a form (as you have described). The Supreme Deity takes any form out of (mere) sport, according to His wishes.

शंकरस्य स्वरूपं तु जानामि सुविशेषतः।
यद्यस्य मङ्गलानीह सेवते शङ्करस्य न।
तथाऽपि मङ्गलं तस्य स्मरणादेव जायते॥

शिवेति मङ्गलं नाम मुखे यस्य निरन्तरम्।
तस्यैव दर्शनादन्ये पवित्रास्सन्ति सर्वदा॥

अगुणं ब्रह्मणो रूपं शिवस्य परमात्मनः।
तत्कथं हि विजानन्ति त्वादृशास्तद्बहिर्मुखाः॥

"I know very well the real nature of Siva (Sankara). If auspicious characteristics do not attend on Siva (Sankara), yet at the mere remembrance of Him, welfare is attained (by all). All who have the auspicious name of Siva constantly on their lips,—they become pure for ever by the mere sight of Him. Siva who is Brahman, the Supreme Soul, has no characteristic form. How can people like you, who have their senses turned outward, ever realise it?

शिवनिन्दां करोतीह तत्त्वमज्ञाय यः पुमान् ।
आजन्मसंचितं पुण्यं भस्मीभवति तस्य तत् ॥

शिवार्थं वनमागम्य करोमि विपुलं तपः ।
स एव परमेशानस्सर्वेशो भक्तवत्सल ।
संप्राप्तुं मेऽभिलाषो हि दीनानुग्रहकारकम् ॥

"The man who is ignorant of the truth and defames Siva, the accumulated merit of the good deeds done by that man from his birth would be turned to ashes. I have come to the forest and am performing immense austerities for the sake of (obtaining) Siva. He alone is the supreme lord, the lord of all, and he loves his devotees. My desire is to attain him (as my husband), who is gracious to the destitute."

तदाकर्ण्य वचो देव्या ब्रह्मचारी स वै द्विजः ।
पुनर्वचनमाख्यातुं यावदेव प्रचक्रमे ॥

उवाच गिरिजा तावत्स्वसखीं विजयां द्रुतम् ।
न केवलं भवेत्पापं निन्दां कर्तुश्शिवस्य हि ॥

यो वै शृणोति तन्निन्दां पापभाक्स भवेदिह।
अयं तुष्टः पुनर्निन्दां करिष्यति शिवस्य हि।
हित्वैतत् स्थलमद्यैव यास्यामोऽन्यत्र मा चिरम्॥

On hearing those words of the goddess (Parvati), that Brahmin Brahmacharin began to speak again; but no sooner did he begin than Parvati told her friend Vijaya hurriedly: "Sin is incurred not only by one who defames Siva but also by one who listens to such defamatory words. This wicked man might again speak ill of Siva; so let us even now leave this place and go somewhere else without delay."

इत्युक्त्वा चोमया यावत्पादमुत्क्षिप्यते [मुने]।
असौ स्वरूपं सुभगं शिवाध्यानं यथा तथा॥
दर्शयित्वा शिवायै तामुवाचावाङ्मुखीं शिवः।
अद्यप्रभृति ते दासस्तपोभिः क्रीत एव ते।
त्यज्यतां च त्वया लज्जा मम पत्नी सनातनी॥

Just as she (Uma) raised her foot, after speaking thus, Siva showed to Parvati who bent her face down, his own benign form which was exactly what she (Parvati) was meditating upon; and he said: "From today, I am your slave, purchased verily by your austerities. Do not be shy! You are my wife for ever."

इत्युक्ते देवदेवेन पार्वती मुदमाप सा।
प्रत्युवाच महासाध्वी स्वोपकण्ठस्थितं विभुम्।
याचस्व मां हिमगिरेस्तव भक्ताऽस्मि नित्यशः॥

When the lord of the gods spoke thus, Parvati was happy; and that virtuous lady spoke in reply to her lord who was standing close to her: "Beg of the Snow Mountain for me (as a gift); I remain always your devotee."

ततो ह्यन्तर्हितः शम्भुः बभूव सुप्रहर्षितः॥

Thereupon Siva (Sambhu) became very much pleased (with her); and thereafter he vanished (from her sight).

पार्वत्यपि सखीयुक्ता रूपं कृत्वा तु सार्थकम्।
जगाम स्वपितुर्गेहं ददर्श पितरौ पुनः।
'दृष्ट्वा काली सुप्रहृष्टा स्वालिभिः प्रणनाम तौ॥

And Parvati also, accompanied by her friends and making her beauty fruitful (by abandoning her austerities), went to her father's house and saw her parents again. And on seeing them, Parvati (Kali) was greatly pleased; and along with her friends, she made her obeisance to them.

एतस्मिन्नन्तरे [तात] शम्भुना सप्त एव ते ।
संस्मृता ऋषयस्सद्यो विरहव्याकुलात्मना ॥

At this juncture, the seven sages were thought of for a moment by Siva (Sambhu), whose mind was upset by separation (from Parvati).

ऋषयश्च तदाऽऽजग्मुर्नत्वा स्तुत्वा शिवं [मुने] ।
प्रोचुः प्राञ्जलयस्ते वै शिवं लोकनमस्कृतम् ।
सदृशं सेवकानां तु देयं कार्यं त्वया शुभम् ॥

And the sages then came there and made their obeisances to Siva and praised him; and then with their palms held together in adoration, they told Siva whom (all) the world reveres: "Good work should be given to us by you, such as suits your attendants."

शिवः—

देवानां दुःखमुत्पन्नं तारकात्तु दुरात्मनः ।
तथा तु कर्तुकामोऽहं विवाहं शिवया सह ॥

तस्माद्भवन्तो गच्छन्तु हिमाचलगृहं ध्रुवम् ।
तत्र गत्वा प्रयत्नेन बोधनीयो हिमालयः ।
तथा मेना च बोद्धव्या देवानां स्याद्धितं यथा ॥

SIVA :—

"On account of evil-minded Taraka, the gods are in distress. Hence I desire to perform my marriage with Parvati. Therefore be pleased to go without fail to the residence of the Snow Mountain (Himachala); and on your reaching that place, he (Himachala) must, by your efforts, be made to understand (my wishes); and Mena must also be made to understand what is beneficial to the gods."

इत्येवं वचनं श्रुत्वा मुनयस्तेऽमलाशयाः ।
गता आकाशमार्गेण यत्रास्ति हिमवत्पुरम् ॥

On hearing these words, those sages whose hearts were pure flew through space to where Himavan's (the Snow Mountain's) city was.

अथ शैलेश्वरं ते च बोधयामासुरादरात् ।
शिवाय पार्व्वतीं देहि संहर्तुः श्वशुरो भव ॥
विधेः प्रार्थनया देवस्तव कन्यां ग्रहीष्यति ।
सप्ताहे समतीते तु दुर्लभेऽतिशुभे क्षणे ॥
मार्गमासे चन्द्रवारे सर्वदोषविवर्जिते ।
सदपत्यप्रदे जीवे पतिसौभाग्यदायिनि ।
कन्यां प्रदाय गिरिजां कृती त्वं भव पर्वत ॥

Then they respectfully made the lord of the mountains understand (Siva's wishes): "Give Parvati (in marriage) to Siva; become the father-in-law of the Destroyer. At Brahma's request, the Lord deigns to accept your daughter (as his wife); on the Monday after a week from now, in the month of Margasirsha at a very rare, auspicious and lucky hour which is free from all evil effects, when Jupiter is conducive to marital happiness and bestows good children, give your daughter Parvati (Girija) in marriage; and be blessed (having achieved your purpose in life) O Mountain!"

इत्युक्त्वा मुनयस्सर्वे दत्त्वा ते गिरये मुदा ।
पुष्पाणि फलयुक्तानि प्रत्ययं चक्रिरे तदा ॥

So saying, all the sages gladly gave flowers along with fruits to that Mountain and confirmed the proposal (of marriage).

ततश्च ते चतुर्थेऽह्नि संजग्मुश्शिवसन्निधिम् ।
उद्वाहाय प्रगच्छ त्वं हिमाचलगृहं प्रभो ।
इत्युक्त्वा प्रययुस्सर्वे शंसन्तः शाङ्करीं गतिम् ॥

Then on the fourth day, they came back to the presence of Siva and after telling him, "O lord! start for your marriage and go to the house of the Snow Mountain (Himachala)," all of them went away, praising Siva's (Sankara's) ways.

गतेषु तेषु मुनिषु हिमवान् लग्नपत्रिकाम् ।
लेखयामास सुप्रीत्या गर्गेण स्वपुरोधसा ॥

After those sages had gone, Himavan (the Snow Mountain) very gladly had the Lagna Patrika (letter fixing the hour of marriage) written by his preceptor Garga.

अथ प्रस्थापयामास तां शिवाय स पत्रिकाम् ॥

And he had that Lagna Patrika sent to Siva.

ततो निमन्त्रणं चक्रे स्वबन्धूनां प्रमोदितः ॥

Then, glad at heart, he sent invitations to his kinsmen.

स्वपुरं रचयामास विचित्रं परमोत्सवम् ।
प्राङ्गणं रचयामास रम्भास्तम्भसमन्वितम् ॥

पट्टसूत्रैः संनिबद्धरसालपल्लवान्वितम् ।
मालतीमाल्यसंयुक्तं लसत्तोरणसुप्रभम् ॥

And he had his city decorated and gave it a highly festive appearance; and he had the court-yard (of his palace) decorated with plantain trees (stems), with tender mango leaves strung in silk cords and with chaplets of jasmine and made it look gay with brilliant festoons.

अथ शम्भुर्गृहीत्वा तां मुदा मङ्गलपत्रिकाम् ।
वाचयित्वा च तां सम्यक्स्वीचकार विधानतः ।
तज्जनान्प्रापयामास बहु संमान्य चादृतः ॥

Then Siva (Sambhu) received that auspicious Patrika gladly and had it read out clearly and accepted it in the proper manner; and he showed great respect to his (Himavan's) people (who brought the Patrika) and sent them away with presents:

इन्द्रादयो लोकपालाः सोत्सवाः सकलत्रकाः ।
तथैव मुनयो नागास्सिद्धा उपसुरास्तथा ।
आययुश्चापरेऽपीह सोत्सवाः सुनिमन्त्रिताः ॥

Indra and the other guardians of the world (Lokapalas) came to this place (Kailasa) rejoicing, along with their wives; and the sages, the Nagas, the Siddhas and the Upasuras and others besides them, also arrived there in festive joy, having been properly invited to attend.

अथ सर्वेश्वरो विप्रान्देवान्कृत्वा पुरस्सरान् ।
निस्ससार मुदा तस्मात्कैलासात्पर्वतोत्तमात् ॥

Then Siva (the Lord of all beings) started joyfully from that noble mountain Kailasa, taking with him the Brahmins and the gods as his companions.

यो धर्म उच्यते वेदैश्शास्त्रैस्सिद्धमहर्षिभिः ।
तमारूढो महादेवो वृषभं धर्मवत्सलः ॥

That bull which is said to be Dharma (incarnate) by the Vedas as well as by the Sastras and by the Siddhas and by the great sages—the great God (Siva) rode on, being fond of Dharma.

आजगामोपहैमागपुरं प्रमुदितो हरः ॥

And Siva (Hara) happy at heart reached the neighbourhood of the city of the Snow Mountain.

अथ काली बहिः पुर्या गत्वा पूज्य कुलाम्बिकाम् ।
विवेश भवनं रम्यं स्वपितुस्सद्विजाङ्गना ॥

Then Parvati (Kali) went out of the palace along with Brahmin maidens and worshipped the Mother Goddess of the family, and came back to the lovely residence of her father

शङ्करोऽपि सुरैस्सार्धं हरिणा ब्रह्मणा तथा ।
हिमाचलसमुद्दिष्टं स्वस्थानमगमन्मुदा ॥

And Siva (Sankara) also gladly arrived at the place assigned to him by the Snow Mountain (Himachala), along with Vishnu and Brahma and the (other) gods.

शिवामलंकृतां चक्रुश्शिवदत्तविभूषणैः ।
प्रथमं स्नापयित्वा तां भूषयित्वा च सर्वशः ॥

And they decorated Parvati with the jewels presented by Siva, after first giving her a bath and bedecking her completely (with dress and ornaments).

अथ तं समयं ज्ञात्वा कन्यादानोचितं गिरिः ।
द्विजांश्च प्रेषयामास शिवानयनकाम्यया ॥

ते गत्वा प्रार्थयांचक्रुश्शिवं विष्ण्वादिकानपि ।
कन्यादानोचितः कालो वर्तते गम्यतामिति ॥

Then knowing that it was the proper time for giving his daughter (in marriage), he (the Snow Mountain) joyously sent Brahmins for the purpose of bringing Siva. And they went and requested Siva and Vishnu and others also, saying: "It is now the proper time for the gift of the girl; please come."

ते तच्छ्रुत्वा सुरास्सर्वे [मुने] विष्ण्वादयोऽखिलाः ।
पुरस्कृत्य प्रभुं जग्मुश्श्रिया परमया श्रिताः ॥

And when they heard it, all the gods, Vishnu and others, without any exception, started, in great splendour, with the Lord in front (of them).

हिमाचलोऽपि संप्राप्तं सदेवगणमीश्वरम् ।
प्रणम्य विधिवद्भक्त्या नीराजनमथाकरोत् ॥

And the Snow Mountain (Himachala) made his obeisance duly and with devotion to the Lord, who had come with the assembled gods; and waved Arati (lit camphor) before him (Siva).

पुरोधसा कृत्यविदा शङ्कराय महात्मने ।
मधुपर्कादिकं यद्यत्कृत्यं तत्तत्कृतं मुदा ॥

With the help of his preceptor who knew the ceremonial, he gladly performed Madhuparka and whatever other rituals had to be done

यत्र सा पार्वती कन्या वेदिकोपरि संस्थिता ।
तत्र नीतो महादेवः कृतं प्रणवभाषणम् ॥

Where the bride Parvati was stationed on the altar, there the great God (Siva) was led; and the auspicious drum was played.

पार्वत्या पूजितो रुद्रो दध्यक्षतकुशाम्बुभिः ।
समानर्च शिवां शम्भुर्लौकिकाचारसंरतः ॥

Siva (Rudra) was honoured by Parvati with curds and unbroken grains of rice and with *kusa* grass dipped in (sanctified) water, and Siva (Sambhu), who delighted to follow the ways of the world, honoured Parvati.

तौ वै नीराजितौ लक्ष्म्यादिभिः स्त्रीभिर्विशेषतः ॥

Both of them had Arati (lit camphor) waved specially (before them) by Lakshmi and other women.

हैमं कलशमादाय मेना चार्द्धाङ्गमाश्रिता ।
हिमाद्रेश्च महाभागा वस्त्राभरणभूषिता ॥

The blessed Mena, who was beautifully dressed and decked with jewels, brought a golden pitcher and stood close by the side of the Snow Mountain.

पाद्यादिभिस्ततः शैलः प्रहृष्टः सपुरोहितः ।
तं वरं वरयामास वस्त्रचन्दनभूषणैः ॥

Then the Mountain, along with his preceptor, gladly requested him (Siva) to be the bridegroom, by offering Padyam (water for washing his feet) and other honours, besides dress, sandal paste and ornaments.

ततो हिमाद्रिणा प्रोक्ताः कालज्ञा द्विजसत्तमाः ।
तिथ्यादिकीर्तने चक्रुः प्रीत्या परमनिर्वृताः ॥

Then, requested by the Snow Mountain, excellent Brahmins, who knew the particulars about the hours, gladly made a recital of the *tithi* and other particulars (pertaining to that moment) and were supremely happy

इमां कन्यां तुभ्यमहं ददामि परमेश्वर ।
भार्यार्थं परिगृह्णीष्व प्रसीद सकलेश्वर ।
तस्मै रुद्राय महते मन्त्रेणानेन दत्तवान् ॥
हिमाचलो निजां कन्यां गिरिजाकरपङ्कजम् ।
जग्राह स्वकरेणाशु प्रसन्नः परमेश्वरः ॥
क्षितिं संस्पृश्य कामस्य कोऽदादिति मनुं [मुने]।
पपाठ शंकरः प्रीत्या दर्शयन्लौकिकीं गतिम् ॥

"I give this maiden to you, O Supreme Lord; accept her as your wife. Be gracious, O Lord of all!" With this *mantra*, the Snow Mountain (Himachala) gave his daughter to the great God Siva (Rudra). And the Supreme Lord, who was gracious, grasped the lotus hand of Parvati (Girija) quickly by his hand, and touching the earth, he (Sankara) uttered the mantra, 'Kamasya kodat', gladly indicating the custom of the world.

ततो बन्धुजनास्तस्य शिवां संपूज्य भक्तितः ।
ददुश्शिवाय सद्द्रव्यं संस्थाप्यानलमीश्वरः ।
होमं चकार तत्रैवमङ्के संस्थाप्य पार्वतीम् ॥

Then the kinsmen of that Mountain gave good presents to Siva, after honouring Parvati with devotion; and the lord, with Parvati on his lap, established the fire (on the altar) and offered oblations (therein).

लाजाञ्जलिं ददौ कालीभ्राता मैनाकसंज्ञकः ॥

And Parvati's (Kali's) brother, known as Mainaka, offered the handful of fried rice (to the sacred fire).

अथ काली शिवश्चोभौ चक्रतुर्विधिवन्मुदा ।
वह्निप्रदक्षिणं [तात] लोकाचारं विधाय च ॥
ध्रुवस्य दर्शनं विप्राः कारयामासुरादरात् ॥

Then both Parvati and Siva gladly went round the (sacred) Fire in the ordained manner, doing Pradakshina, settling (thereby) the practice for the world; and the Brahmins respectfully made them see Dhruva (the Pole Star).

ततो विप्राज्ञया तौ द्वावेकासनसमास्थितौ ॥

And then, by the command of the Brahmins, both of them seated themselves on the same seat.

अथो समीपमागत्य शैलेन्द्रनगरस्त्रियः ।
कृत्वा जयध्वनिं चक्रुर्ग्रन्थिनिर्मोचनादिकम् ॥

Then the women of that city of the Mountain-king came near them (the married couple), and uttered 'Jaya' (be victorious), and then, they performed the untying of the knot and other rites.

तस्मिन्नवसरे ज्ञात्वाऽनुकूलं समयं रतिः ।
सुप्रसन्ना च तं प्राह शंकरं दीनवत्सलम् ॥

At that juncture, Rati (the Goddess of Love) felt very pleased at heart, as she realised that the time was opportune; and she addressed Siva (Sankara), the friend of the lowly and the destitute:

सोत्सवे स्वविवाहेऽस्मिन्सर्वानन्दप्रदायिनि ।
सोत्सवामपि मां नाथ कुरु दीनकृपाकर ॥

"On this festive occasion of your marriage, which gives happiness to all, make me also jubilant, O Lord, who are gracious to the unfortunate."

इति तद्वचनं श्रुत्वा प्रसन्नोऽभून्महेश्वरः ।
सुधादृष्ट्या शूलभृतो भस्मतो निर्गतः स्मरः ॥

On hearing those words, the great Lord was pleased; and at a look from him (the wielder of the trident), which vivified like nectar, the God of Love (Smara) rose from the ashes.

पञ्चमे दिवसे प्राप्ते सर्वदेवा मुदाऽन्विताः ।
प्रशंसन्तो विवाहं च स्वधामानि ययुस्ततः ॥

On the fifth day (after the marriage), the gods, in their gladness, extolled the marriage, and then they went away to their own places.

इदमाख्यानमाख्यातं सर्वकामप्रदं शुभम् ॥

This auspicious story which has been told grants all desires.

2,000 Copies, March 1942
Printed by G. A. Natesan & Co., Madras.